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The LUTHERAN OUTLOOK

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By J. G. Gockel

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By H. T. F. Wittrock

VOL. XII SEPTEMBER, 1947 NO. 9

Pointed Paragraphs

WHO'S WHO

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AMERICANISM

It is well that our Americanism is still the new revolutionary, liberal philosophy in the world. Those who advocate Communism, Socialism or any form of statism, while flying the flag of liberalism, are in fact reactionaries, advocating a system which would enslave the people of a nation. While mechanical and scientific invention is continuing at a rapid pace in many parts of the world, politically a great step backward has been taken in some countries. We again have slavery in Europe and a new form of serfdom where men and women are arbitrarily bound to their jobs and their machines if they are to have food cards and eat. The new dictators claim their reactionary philosophy is in the interests of the people, but they enslave the people just the same. Our system in America with public education and individual freedom for all citizens develops ability, provides individual opportunity, stimulates ambition and greatly accelerates scientific discovery, invention and the development and use of natural resources. This dynamic force that contributes so much to the health, prosperity, and happiness of Americans must be preserved at all cost.

—C. E. Wilson

"American youth must come under the ennobling teachings and guidance of Sunday Schools and other character building organizations else the future of this Nation will suffer." Gov. James H. Duff, Pennsylvania

FREEDOM VS. SECURITY

The blessings of freedom are more to be desired than the restrictions of security. No man can be entirely free and entirely secure at the same time. Freedom and independence mean the assumption of many responsibilities. But security means in many instances the retardation of progress, the death of freedom. That is why vast military nations are lacking in freedom; it is why military governments, to gain total security, sacrifice freedom. It is why a nation operated under an all-inclusive system of planned economy for the sake of economic security must largely lose its individual freedoms. Rights and privileges do not go with rigid political or economic systems any more than they go with systems of slavery or with those preponderantly preoccupied with military conquest.

India has chosen freedom as against security within the British Empire. Her road may well be troublous and even dangerous for a time. But real freedom, if that is what she has won and will maintain, is worth every bit of the danger incurred.—Columbus Dispatch.

"The well-taught lessons of our Sunday Schools should give our young people a firm foundation to withstand the onslaught of ideologies so inimical to everything in which we believe, and should likewise help in our struggles to reduce juvenile delinquency and crime." Kim Sigler, Gov. of Michigan

LUTHERAN READERS INCREASING

Weekly periodicals of the Lutheran churches of America have doubled and tripled their circulation during the war years, reports the National Lutheran Council. The LUTHERAN HERALD (Evangelical Lutheran Church) mounted from 38,847 in 1940 to 78,668 in 1947—one subscription for every six members.

The LUTHERAN STANDARD (American Lutheran Church) gained from 34,500 to 73,500—also one subscription for every six members. The COMPANION of the Augustana Synod gained from 23,051 to 40,696 (one copy for each 7.4 members) and THE LUTHERAN advanced from 17,000 to 50,000—one copy for each 23 members.

Largest circulation among Lutheran periodicals is held by the LUTHERAN WITNESS (Missouri Synod) 325,000. Nearly every Missouri Synod family gets the WITNESS.

—The Lutheran

"The future of America is directly dependent upon our ability to develop the spiritual resources of our children so that they may lead purposeful lives." Gov. Luther W. Youngdahl, Minnesota

AGAINST FREEDOM

Whatever may be the position of Roman Catholics in the United States Great Britain or elsewhere concerning ideals of human freedom of liberty, the church in Spain has taken its position firmly against them. It does not believe in freedom of conscience, freedom of the press or freedom of assembly. It condemns these three things specifically in all i school catechisms as the product "liberalism", which it also condemn It does not believe in freedom of r ligion. It does not believe in freedo of education. It is not merely Com munism which the church in Spain condemning.

It also condemns "Protestantism Socialism, Modernism and Masonry

In Generalissimo Franco the churc has found an able servant, and in t generals of his army it has found co genial allies. To an outsider the wea nesses in this set-up would appear be several. In the first place I a informed by foreign Catholics in Spa that tyranny, backed by the clergy, that country has brought about a no able increase in anti-clericalism. the second, I am informed that by alliance with the great landlords a capitalists who give the people "a ve hard time," the church has become t very symbol of everything the mass are learning to hate, so that the fir thing which a Spanish mob is like to do when it gets out of hand is burn a church.

—Allen Raymond in the Pittsburgh Post-Gaze

"Aside from the value of religio instruction, Sunday School attendan will promote better cooperation b tween the home and the church a will aid materially in the reduction juvenile delinquency and crimin acts." Thomas J. Herbert, Gov. Ohio

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EDITORIAL

THE often-quoted saying of Mark Twain that everybody talks about the weather but nobody does anything about it is about to become outmoded. n is beginning to do something about the weather. There have been rain-makers before this who claimed be able to produce precipitation by bombarding the clouds from below in various ways. But no one really believed very ongly in the possibilities. The new way is to treat e clouds from above, a method that had to wait for the a of the airplane.

ain-Making

The discovery was made, as so many are made, while oking for something else. In 1943 the Army Air Forces ked the General Electric Company to find out what used ice to form on the wings of planes. Vincent haefer of the G. E. laboratories noticed that planes w safely through clouds composed of ice crystals. So the moisture particles in a cloud could be turned into e crystals, planes could fly through the clouds without nger. That is what started the experiments with dry e — carbon dioxide at a temperature of 78 degrees be- w zero. On Nov. 13, 1946, Schaefer caused a snow- orm by dropping six pounds of dry ice pellets into a oud in Massachusetts. Other experiments followed. ientists in Australia got an inch of rain over an area twenty square miles in February of this year. In pril a couple of clouds sailing over Oregon were "milk- l" of thousands of tons of water.

The possibilities for peace and war are enormous. he U. S. Army is conducting experiments secretly with ie idea of developing a technique by which the weather ay be used to hamper the enemy. Switzerland has sked for information on how to produce more snow on ie Alps, and therefore more hydro-electric power. It ay be that in years to come farmers, watching their ops burn up while clouds sail by high overhead without precipitation, will be able to order as many artificial rainstorms as are necessary. Or when there has been too much rain, the clouds may be made to disgorge their watery content over arid or mountainous regions before reaching the already flooded areas.

That brings up another question: Is it right and proper for man to interfere with the mechanics of the universe? We have already been scared into a state of what Amos and Andy would call "the large heebie-jeebies" by the experiments with nuclear fission — and the more a man knew about the possibilities the more scared he was. It was not a sign of ignorance to be afraid of what might happen, but a sign of intelligence. Can man step in with his limited wisdom and start taking the universe apart without danger to himself? And if he can, ought he to do so? We used to speak — in insurance policies and elsewhere — about "acts of God", that is, unpredictable and unpreventable results of the operation of the forces of nature. Are we going to crowd God out of this portion of His sovereignty, and take over ourselves? It is likely to seem a little presumptuous to us who have been accustomed, all these thousands of years of history, to taking the weather as it came.

On the one hand, let it be said that we do not have to worry about God's sovereignty. If He did not want us to find out certain things, we would not find them out. Just take the two concepts of time and space, for example, and see what you can do with them. We are in a space-time world and can only think in terms of those categories, yet none of us can answer the simple question, Is space finite or is it infinite? Either answer seems impossible. God has given us minds to think with, but at the same time He has set bounds to our thinking beyond which it is simply impossible to go. As far as we *can* go, we *may*, without offending God. A hundred years ago, when railroads were new, it was

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solemnly said that man would never travel faster than twelve miles an hour because he would not be able to get his breath. Let us not issue any twentieth-Century dictums as ridiculous as that.

But it should also be said, on the other hand, that man's knowledge sometimes outruns his wisdom. He discovers how to do things before he develops the spiritual capacity to control the discovery for good. Atomic fission is a case in point. We are not afraid of the terrific *power* bound up in the atom. We are afraid of the *use* sinful man may make of that power. So also in the question of rain-making the problem is not, Have we the right to do it? but, Have we the wisdom to do it? You see how religion enters into everything, even the problems of science. For the Creator is also the Judge; the Author of the laws of the physical universe is also the Author of the moral law. He who gives a mind to explore with and a wonderful universe to explore also says to us, "Give an account of thy stewardship." We need scientific men, but above all we need godly men.

Lutheran Church Missouri Synod

THE NEW NAME suggested for the Evangelical Lutheran Synod of Missouri, Ohio, and other states is symbolical. If two-thirds of the member congregations agree, the name will be "Lutheran Church — Missouri Synod."

What is symbolical about that? Why, it is so like what it was before. Not much change has taken place. And that is representative of Missouri.

For example, the centennial convention of the Synod meeting at Chicago in July rescinded the resolution of 1938 by which it had virtually agreed that sufficient basis existed for doctrinal unity with the American Lutheran Church. Now after nine years Missouri declared that it was not yet ready to enter into fellowship with the American Lutheran Church, but was willing to continue doctrinal discussions; and officials were instructed to appoint another committee on doctrinal unity. Back where they started!

Two years ago the famous "Statement of the Forty-four" came out of Missouri. It was issued by influential pastors and professors, and "pled for an open-minded, kindly attitude toward other Christians, and deplored 'a loveless attitude which is manifesting itself within Synod'." *(The Lutheran, Aug. 13, 1947).* This year the original signers withdrew their "Statement" and in its place an "Agreement" reached with the presidency of the Synod was offered to the convention. Back where they started?

Three years ago observers felt that the time was ripe for Missouri to come into the National Lutheran Council. But the Saginaw convention failed to take the step. This year the Chicago convention also stood pat, although influential voices like that of Dr. Walter A. Maier urged participation in the Council. Synod declared that "ther is a difference of opinion among us on the issue of joinin the National Lutheran Council and . . there is no ur gency, demanding a decision on the question of joinin or not joining the National Lutheran Council at the pres ent time." What finally came out was a compromis resolution stating that the Synod is willing to cooperat on matters agreeing with its own principles, and sayin that the Synod "offers its full cooperation and support t all groups and churches at home and abroad confessin the Lutheran faith." Both sides approved this resolu tion. Those who favor cooperation with other Luther ans thought that the resolution represented a step awa from the traditional isolationism of Missouri. But thos who opposed joining the Council were also well satisfie feeling that Synod was still standing where it has a ways stood.

Those of us who have been hoping that the day was a hand when there would be a united voice of Lutheran ism in this country, and that the strongly conservativ and evangelical Missouri Synod would lend its tone an timbre to that voice, are naturally a little depresse The one hundredth birthday of our sister synod find her rather "sot in her ways."

Child Evangelism

CALLING HIM "the boy who spent five hours i heaven", the newspaper brings the announcement o a child evangelist, "Little David, phenomenal twelve year-old preacher, who tells religion-hungry listeners o his experience."

It seems that three years ago, when this child wa nine, he lapsed into a coma. When he returned t consciousness he informed his parents that he must b come a preacher, that he had been sent by Jesus t preach. The parents agreed to send him to college an seminary when he reached the proper age, but tha wouldn't do. He went on a hunger-strike until his pa ents gave in and rented a hall in which he could sta preaching. Now he is booked at various tabernacle and the curious throng to hear him.

What shall we say of these things? First, that a com is not spent in heaven. Yes, Peter had a vision while i a semi-conscious state, and Paul had a vision in th night. But that was after they had been called to b apostles and had spent some time learning from the Lor Himself; and it was in a day of special charisms of th Spirit. We would not deny that the Spirit of God ca still give special gifts today, "dividing to every man se erally as He will," but it is extremely unlikely that H would start with a nine-year-old child.

Second, that childhood is extremely impressionabl and in most cases very desirous of attracting attentio and occupying the limelight. A few months ago a bo in New York, influenced no doubt by the legend Lourdes, had a crowd thronging a vacant lot, lightin

the night with their votive candles, and waiting for apparition of the Virgin which he asserted would e place. But nothing happened. It is not kindness to ld to the imaginings of overwrought children, and en a child gets his way by refusing food until his ents give in, it does not look as though he is led by e Spirit of power and of love and of a sound mind."

Third, that the office of the ministry is one that res the wisdom, strength and experience of a grown n and is not for children. What, does not the Bible , "A little child shall lead them," and "Out of the uths of babes and sucklings Thou hast perfected ise"? It does indeed, and there are perfectly proper ys in which little children can praise God and be an ample to others. But when the apostle Paul spoke of ministry — and he spoke by the Spirit of God — he scribed it as the office of a grown man, "the husband one wife . . one that ruleth well his own house, hav- his children in subjection with all gravity." He also lued above all other gifts of the Spirit the ability to eak with understanding, saying, "I thank my God I eak with tongues more than ye all; yet in the church had rather speak five words with my understanding, at by my voice I might teach others also, than ten ousand words in an unknown tongue."

Understanding and judgment are just the points in hich children are deficient. How can a child advise n-weary adults? How can a child judge false doctrine, ut the brethren in remembrance of these things" and us be "a good minister of Jesus Christ"?

No, child evangelism is just a stunt. It appeals to the norant and the credulous and those who are seeking me new form of entertainment. And church people e not rendering Christianity a service when they aid d abet such exhibitions. It is just a little removed om the handling of rattlesnakes in the pulpit.

ederal Liquor Control Questioned

THE Capper bill, introduced in the Eightieth Congress, aims to prohibit liquor advertising over the adio and in magazines that are sent across state lines. ut according to David Lawrence there is some ques- on whether Congress has any authority to control the quor traffic.

As Mr. Lawrence puts it, a decision of the Supreme ourt, in an opinion written by Justice Brandeis, declared on Nov. 9, 1936, that the only source of federal authority in liquor control now rests in the Twenty-first Amendment. The case was this; the state of California put an import tax on beer sold in that state by out-of-state dealers. This would not be legal under the commerce clause of the Constitution, but the Supreme Court said that the Twenty-first Amendment had superseded the commerce clause.

That is, the Amendment makes liquor control a matter of state authority alone. The states can set up their own laws in regard to the sale and advertising of liquor, and there is nothing that the federal government can do about it. To quote Mr. Lawrence, "Since the power granted to the states to handle the liquor traffic is absolute, it will be contended that neither the pure food laws nor the Federal Trade Commission Act, which are derived from the commerce clause powers, can supersede the powers of the states granted to them by the Twenty-first Amendment."

If that is a correct interpretation of the Constitution, it is clear that something will have to be done about it. For there is then a conflict within the Constitution itself. If that is not a correct interpretation, then it is merely another case of the Supreme Court misinterpreting the will of the people.

From the beginning of U. S. history it has been understood that all rights are reserved to the several states except those which are explicitly conferred upon the federal government. But in the regulation of interstate commerce and in the control of food and drug labeling and advertising we have matters in which authority has been specifically conferred on the federal government. And the people of the country, who are the ultimate lawmakers and Constitution amenders, have been quite content with this situation, knowing that it is to their own advantage to have uniform laws for the whole country. If the people have given the federal government specific authority, how can the addition of the Twenty-first Amendment take that authority away? If it does, then there is a conflict of laws which need to be reconciled to each other.

Mr. Lawrence thinks that the only way out of the situation, due to the Justice Brandeis opinion, is to adopt a substitute for or an amendment to the Twenty-first Amendment. Well, if that is what is needed, it will have to be done that way. The Capper bill could be reintroduced as an act to amend the Twenty-first Amendment. But since this would be an amendment to the Constitution, it would no doubt have to go to the states for approval.

Sola Scriptura

By J. H. Gockel

OVER FOUR years ago we wrote to an officer of Synod: "For months I have been saying that if we could only agree on a definition for 'doctrine' as it applies to teachings in the Lutheran Church, our union endeavors would be considerably simplified."

About three years ago we wrote him: "So when I say that we have no common basis for intersynodical discussions, I mean that we do not even agree among ourselves on what constitutes a doctrine which, in case of deviation therefrom, must become divisive of fellowship. How can we possibly work for *doctrinal* unity until we ourselves define 'doctrine' in a manner conformable to 'sola Scriptura'?"

Today we find that not only have we failed to establish doctrinal unity with other Lutheran bodies, but it is charged that doctrinal unity is lacking in our own Synod and in the Synodical Conference (see "dissolution" memorial for convention, August 6-9, 1946.)

Today it is still the writer's contention that at the root of our troubles, inter- as well as intra-synodical, lies our failure to agree on the 'sola Scriptura' principle, to answer unequivocally and unambiguously the basic question: To what may the status of doctrine be granted?

We have had occasion to study and write much on this subject during the last five and a half years. It has been suggested that a summary of these efforts be put into one article. An attempt to do this is made herewith. May the article help to restore peace in our own Synod and to establish Christian fellowship with other Lutheran bodies!

The Need of a Definition

In our day the necessity for a precise defining of 'sola Scriptura' appeared after the St. Louis convention of 1938. There it was resolved that the "Brief Statement," the "Doctrinal Declaration," and the report of Committee No. 16 with Synod's actions on it, be regarded "as the doctrinal basis for future fellowship between the Missouri Synod and the American Lutheran Church."

Included in Synod's actions on Committee No. 16's report is this paragraph 3: "That in regard to points of non-fundamental doctrines mentioned in the 'Declaration' of the American Lutheran Church representatives (Antichrist, the conversion of the Jews, the physical resurrection of the martyrs, the fulfilment of the thousand years) we endeavor to establish full agreement and that our Committee on Lutheran Union be instructed to devise ways and means of reaching this end," Proceedings 1938, pp. 231-232. In the Committee No. 16 report these "Four Points" are referred to, not only as "points of non-fundamental doctrines," but as "non-fundamental doctrines," and says of each of them that "a deviation i this doctrine need not be divisive of church-fellowship." Proceedings, 1938, pp. 229-230.

It did not take long until the cry went up within ou Synod: Since the "Four Points" are non-fundamenta *doctrines,* there must not only be an "endeavor" to reac agreement on them, but agreement *must* be reached; de viation from them *must* be divisive of church fellowshi If we permit these doctrines to be non-divisive, when shall we ever draw the line? With this precedent es tablished, what shall prevent the inclusion of other doc trines in this non-divisive group?

At the time we contended that both sides were righ and both wrong. The one side was right in saying tha the "Four Points" need not be divisive, but wrong i calling them non-fundamental doctrines or even onl points of non-fundamental doctrines. The other sid was right in contending that disagreement in non-func amental doctrines must become divisive of fellowshi wrong in calling the "Four Points" non-fundamental doc trines. Both sides needed to apply the 'sola Scriptur principle to the "Four Points."

But what has become of the 'sola Scriptura' principle We thought we knew this basic principle of Lutheranis and that there certainly must be agreement among us o this principle if on nothing else. But the year followin the St. Louis convention brought to light the disturbin fact that an unambiguous definition of that princip could not be obtained from official sources. Then, a the Saginaw convention in 1944, a memorial (No. 602 was presented, showing in several "whereases" the ne cessity for asking Synod to "define the term 'Scriptur doctrine'." This definition was adopted: "A Scriptura doctrine is a truth contained in, expressed by, or prop erly drawn from Scripture." Attention was called t the fact that "properly drawn from" was ambiguous; no only could it include so-called analytical deduction (which are not actual deductions but the unfolding o the contents of a term, e. g. Christ the world's Savio therefore also mine; baptize all nations, therefore also in fants); it could include also synthetic deductions ("Ver nunftfolgerungen") as used by Romanists and Rationa ists. So we still had no satisfactory definition for "doc trine," no unambiguous statement on 'sola Scriptura.'

Previous to the Saginaw convention — and castin suspicion on its "doctrine" definition — "Toward Luther an Union" had appeared with the following statements

P. 39: Now, it is interesting to observe that all th powers of appropriation, induction, deduction, inferenc of which the human mind is capable, are employed i this act of apprehending what the Bible offers for accep

e to our mind. Whether directly perceived or indirectly attained by logical deduction, etc., the doctrines the faith, as accepted and confessed, are the true basis Christian fellowship. Denial of such doctrines can occur without involving the guilt of rejecting divine th and, if persisted in, causing divisions in the Church. r our present purpose it is important to note that not ly doctrines contained in so many words in the Old d New Testament text, but every truth derived from e text by a valid inference carries with it the same consional obligation.

P.40: Between the doctrines directly stated in Scripre and those apprehended by a process of induction d deduction there is no difference whatsoever as reards their validity.

This, certainly, does not clarify the 'sola Scriptura' inciple or help us to determine if the "Four Points" ay properly be called non-fundamental doctrines. As e wrote at the time in "Effecting Lutheran Unity":

"If 'between the doctrines directly stated in Scripture d those apprehended by a process of induction and deuction there is no difference as regards their validity,' e might as well dismiss our unity committees. For en the question for these committees to settle is not: hat saith the Scriptures? but: Whose inferences are alid? Whose deductions are logical? We can conceive of en yielding to plain words of Scripture, but not of admitng: Your Synod has the more logical thinkers; we bow your superior intellect; deign to receive us into fellowip with you as Christians of lesser mental faculties . . Chapter III of 'Toward Lutheran Union' asks us surrender *'sola* Scriptura' and the right of private dgment and to take in exchange the validity of deducons made by theologians, plus the 'consensus of the hurch' (note 'as accepted and confessed' in the above uotation from page 39). That puts at least a part of ur faith on the shifting sand of human opinion and reeds interminable warfare between theologians."

Then came "A Statement" of September 1945. Thesis wo reads: "We affirm our faith in the great Lutheran rinciple of the inerrancy, certainty, and all-sufficiency f Holy Writ. We therefore deplore a tendency in our ynod to substitute human judgments, synodical resoluions, or other sources of authority for the supreme auhority of Scripture." Excellent! Surely, we thought, he discussion of this Thesis will result in a clear exposion of 'sola Scriptura'! But then came Thesis Eleven: 'We affirm our conviction that in keeping with the historic Lutheran tradition and in harmony with the Synodical resolution adopted in 1938 regarding Church fellowship, such fellowship is possible without complete agreement in details of doctrine and practice, which have never been considered divisive in the Lutheran Church." Back we were where we had started — at human tradition and authority. Possibly the signers of "A Statement" wished to forestall the charge that their position was a departure from historic Lutheranism; but our point is that Thesis Eleven beclouds Thesis Two as a help in reaching agreement on 'sola Scriptura.'

Finally, just recently, came "Changes in the Doctrinal Affirmation Submitted to, and Approved and Advocated by, the Committee on Doctrinal Unity Which Will Be Reported to the Synodical Convention in 1947." Forty-five of its 109 lines are devoted to the "Last Things"— the "Four Points." Particularly the statement of the "Doctrinal Affirmation" on the Antichrist is changed so that it is no longer ambiguous; it makes our Antichrist interpretation a divisive doctrine. Of that more shall be said below.

Quoting the Fathers

Trying to solve our 'sola Scriptura' problem with its related "non-fundamentals" problem by quoting from fathers of the Lutheran Church and of our Synod is of no avail. They differ in their use of terms in such a way as to make it possible to quote the same theologian for both sides of the problem. What one calls a non-fundamental doctrine, another calls an open question or a theological problem, and vice versa. Even Baier's "Compendium" (Walther Ed., I:63) includes under the "articuli non-fundamentales" not only our Antichrist interpretation but also the question whether the soul of a child is a new creation or derived from its parents — which every modern dogmatician includes under theological problems which have no doctrinal status whatever.

So when Dr. Walther said at the Milwaukee Colloquy (Beyer, p. 88) that "as a rule the Church does not get further than to a *fundamental* unity, and it would be unchristian to deny fellowship to a church that does not have more than this," one might suppose that he does not consider agreement in non-fundamental doctrines (properly so called) either possible or necessary. But one need only read Beyer's stenographic report of the Colloquy to be completely disabused of this supposition. But one also learns that there was a confusing of the terms "open questions" and "theological problems," and that a still more confusing solution was arrived at. Note these quotations from Beyer's report:

P. 45 (Walther): I would remark only this, that doctrines of the one ('principalis') as well of the other ('minus principalis') kind must always be *doctrines.* We have never thought of including problems among the less important *doctrines.* Under "doctrines" we have always understood truths actually revealed in God's Word, nothing else; and God help me that I never forget that everything that should be doctrine, held up to faith, must be revealed in God's Word; for God's Word is above the Church.

P. 53 (G. Fritschel): Where the fathers dealt with such points ('semper virgo'), the meaning was, wherever it occurred, that they found it in God's Word, but they would not force their findings on others. But you (Walther) declare with us that problems have *nothing* in God's Word to support them. Walther: So by problems I understand such sentences about which God's Word does not express itself clearly.

P. 56 (G. Fritschel): I note first that there is no difference between you and us with respect to such points

in the Symbols as the agreement between Paul and James, only that you call such things "problems" and we have called them "open questions."

P. 64 (G. Fritschel): It pleases me exceedingly that Prof. Walther has himself indicated the differentiation; thereby our opinion has been expressed. We differentiate between *doctrines* ("Lehren") *and doctrines of faith* (Glaubenslehren"), and therefore we do not grant that all doctrines in the Symbols are binding. We do not subscribe to the sentence, "each and every doctrine," but to this, "each and every doctrine of faith." . . Walther: I move that the following be included in the minutes: The colloquents of both sides declared at the close of their previous debate on the position over against the symbols that everything found in the Symbols regarding doctrines of faith is confessionally binding.

That this differentiation between "doctrines" and "doctrines of faith" (rather than between "open questions" and "doctrines") was no solution can be seen from what happened when disagreement on the Antichrist arose. Before it Dr. Walther had said, p. 79:

"You will admit that the term 'open questions' easily suggests the idea that it has to do with matters about which every one can think what he pleases because they have not yet been decided. Among these I cannot include the doctrine of the Jews. This I admit, that among orthodox believers there can be a difference of opinion in this matter; for it is not taught so clearly in God's Word that I can say: Whoever does not believe it does not believe in God's Word either. A whole chain of deductions is required to arrive at clarity in the matter, and perhaps we shall come to further elucidation through its fulfilment. The passages in question are, after all, prophecies; so no one can say with absolute certainty that he has hit upon their true meaning."

But when it came to disagreement on the Antichrist prophecies, the principles just enunciated were forgotten. Then it could be said, p. 160:

"And I cannot understand how anyone can say that he would accept the Symbolical Books and yet not find in them the Pope as the true Antichrist as he is prophesied by the apostle in II Thess. 2. We know that the Reformation is based on this. So to deny this is to present the Reformation as the greatest wrong . . . ; therefore, if we cannot agree here, there can be no greater difference than this. If we are not agreed on a matter that belongs to the positive doctrines, how can a thorough agreement be established in negative doctrines?"

Thus an interpretation which was permitted to be called a "doctrine" became to all intents and purposes a "doctrine of faith," deviation from which could cause the greatest difference. For want of a proper distinction between doctrines and open questions or theological problems the Colloquy came to a lamentable end.

Reading Dr. Walther's "The False Arguments for the Modern Theory of Open Questions" (translated in CTM, April-November 1939) *after* reading Beyer's stenographic report of the Milwaukee Colloquy, one receives the impression that it was forgotten that the Iowans had repudiated certain mistaken ideas connected with the open questions (a term that we gladly abandon) not such doctrines as pertain to the foundation of faith and which are contained altogether clearly and unmistakably in the Word of God, but we understand thereby such doctrines as are either not at all or not clearly and unmistakably decided in the Word of God and concerning which no consensus has been formed in the Church. I a difference of opinion is found in these latter matters the fellowship of faith is not altered thereby, in case they do not conflict with the analogy of faith. Walther: I have no criticism to make. I do not know if it would make any difference to you if you substitute "or" for "and" (see * above). S. Fritschel: We also wish to do that.

And after Dr. Walther had so often corrected the Iowans for referring to the "consensus of the Church" —as though that could change open questions into doctrines — we cannot understand how in his Foreword to "Lehre und Wehre," 1868 (translated in CTM, July 1946), he could quote the following from Rechenberg without a similar correction: "Since they (theological problems) do not touch the substance of the Christian faith and of the way of salvation revealed in Holy Writ it is customary to consider without decision the pros and cons of these problems in the lecture halls; and because they have not yet been decided by a general consensus of the orthodox Church, no one can be accused of heresy if he answers these questions affirmatively or negatively."

While on that Foreword we should like to include also this quotation from p. 496:

"Finally, we do not wish to maintain that there is no difference between the members of the Church and that all must share the same correct opinion on these points of Biblical doctrine which do not belong to the dogmatical foundation. It may happen that a simple Christian will deny a secondary fundamental doctrine all his life because he cannot grasp the correctness and the necessity of the deduction which is involved. If it is improper to exclude such a man from the communion of the Church as a heretic because he persists in his denial or clings to an error concerning a secondary fundamental doctrine, it all the more is not right to exclude a man because of an error in a point of doctrine which does not belong to the fundamental articles of the Christian faith. Krohmeyer therefore is right when he says: 'The varying degrees of certainty with respect to conclusions drawn from the clear Word of God do not change the authority of the divine Word, but they constitute an excuse for many weak Christians (since they cannot all grasp these conclusions immediately) and demand that those who are able to understand these conclusions because of deeper insight tolerate the weak Christians.' "

This should suffice to prove that we cannot solve our present problem by quoting the fathers. Too much clarifying of terminology is required. Just on this page: Open questions referred to as doctrines; secondary fun-

mental doctrines involving deductions; conclusions om the clear Word of God that can be grasped only by ose of deeper insight — and those who cannot grasp em are *weak* Christians! No, the fathers are no help ere. For "doctrine" definition, for an unambiguous atement on the 'sola Scriptura' principle, we must go the original source — Scripture itself.

What Is A Doctrine?

Let us keep in mind the situation which calls for a de-ning of "doctrine." If this were about 100 A. D., and e were confronted with the task of setting up the hurch's first confession of faith to include all the doc-rines of Scripture, then we might require a rather long nd complicated definition for "doctrine." Our question ould then be: What in Scripture ought to be included n our confession of faith?

But this is not our situation as of 1946 A.D. Rather o we already have a confession of faith — the Book of oncord. To this some would add also the products of ur dogmaticians and the writings of other theologians n official publications. The question has arisen: What n these books and publications may be granted the tatus of doctrine? — As for the Book of Concord, Dr. Walther himself, in his "Why the Symbolical Books . . Are To Be Subscribed To Without Qualification," men-ions a number of exceptions to such subscription: His-orical misstatements, exegetical inaccuracies, question-ble apologetical methods, adiaphora. He also says that since the Symbols are confessions of the faith or of the loctrine of the Church, and should and would be nothing lse, then nothing else can be understood by an unquali-ied subscription to them than the solemn declaration iven the Church under oath by one who would enter he service of the Church that he accepts just this doc-rinal content of the Symbolical Books of our Church, ut this without exception as agreeing altogether with he Holy Scriptures and as conflicting with the Scrip-ures in no point (neither in a main nor in a secondary oint) . . . Yet holding fast to the fact that the Symbols re confessions of faith or of doctrine, the Church must, ontrariwise, necessarily exclude everything that does ot concern doctrine from the sphere of that to which he subscription pertains." But unfortunately the es-ay lacks a definition for doctrine or a defining of the loctrinal content of the Confessions, and so does not elp us to determine how to limit the exceptions to be nade in the Confessions or where to draw the line be-ween the doctrinal content and the non-doctrinal con-ent of the Confessions.

So to Scripture we must go for our answer to the ques-ion: What in the Confessions and in the writing of our heologians may be granted the status of doctrine, made binding upon consciences, and, in case of deviation there-from, be made divisive of fellowship?

"If any man speak, let him speak as the oracles of God," 1 Peter 4:11. There is our Scripture principle of 'sola Scriptura,' our Scriptural definition for "doctrine." If what our Confessions or our theologians say is not "as the oracles of God," then it is not a doctrine and has no standing in the Church, is not binding upon consciences, is not divisive of fellowship. If what the Confessions or our theologians say is simply a restatement of "the oracles of God," then it has doctrinal status, is binding upon consciences; then deviation therefrom must become divisive of fellowship.

Again, the Lord of the Church says in John 8:31-32: "If ye continue in My Word, then are ye My disciples indeed, and ye shall know the truth, and the truth shall make you free." So if what is taught us is a continuing in Jesus' word, simply a restating of what is expressly taught by Jesus and His apostles (John 17:20), then we are being taught the truth, or Scriptural doctrine.

Therefore: When the Lutheran Church, adhering to the 'sola Scriptura' principle, uses the word "doctrine" with reference to its own teachings, it can mean only a restatement of what is expressly taught in Scripture.

That This Is Not New

The Smalcald Articles (Part II, Art. 11:15) declare: "It will not do to frame articles of faith from the works of the holy fathers . . The rule is: The Word of God shall establish articles of faith, and no one else, not even an angel."

In 1888, in a convention essay by Dr. Pieper, it was stated: "A doctrine must have for itself an *express* word of Scripture. Whoever does not act according to this principle may quote ever so many Scripture passages and cry 'Scripture', 'Scripture', ever so loud — it is all sham. He is not offering Scripture but, beneath the cloak of Scripture, his own thoughts. What is given out as Scripture are human thoughts, deductions, 'patch-ed-on conclusions,' as Luther says." This is just a sample of what this essay does to "doctrines of deduction" — at a time when other Lutherans were claiming validity for *their* "doctrines of deduction" on Conversion and Elec-tion.

Quotations from Dr. Pieper's "Christliche Dogmatik," Vol. I, that are in full agreement with the Scriptures and Confessions as quoted above:

P. 2: Holy Scripture is by the unique divine act of in-spiration God's own infallible Word, "God's Book," from which alone, until the Day of Judgment, the Christian doctrine in all its parts is to be drawn ("schoepfen") and normated.

P. 4. And this is done only in this way that the theo-logian carefully suppresses all his own thoughts and views that occur to him, and gives place only to such thoughts, sayings, and doctrines as are actually express-ed (ausgedrükt vorliegen") in Christ's Word.

P. 63. As for the old Lutheran theologians it was al-ready pointed out at the beginning of this section that to them Christian theology, conceived as doctrine, is noth-ing else than an orderly grouping of the divine teachings found expressed (vorliegenden) in Holy Scripture. Therefore their definition of the doctrinal object of theo-logy: Doctrina e revelatione divina hausta. (Here, by the way, we see what Lutheran theologians have meant by

"*drawn* from Scripture." In the Latin 'hausta' — p.p. of 'haurio', to draw (water), "schöpfen" — there is no room whatever for the "drawing" of logical conclusions.)

P. 246: As for the position of the Church and of Christian theologians to the testimony of the Church, two extremes are to be avoided. First: They do not despise the testimony of the Church, but take note of it, rejoice over it and are strengthened in their faith when they realize that also in earlier times God awakened witnesses to the truth revealed in Scripture. Second: They do not overestimate the value of the testimony of the Church, as though it could be a foundation of Christian faith outside and beside the Scriptures. Rather do they hold fast to the fact that neither the statements of individual persons nor the statements of a great number of persons ('ecclesia representiva') can create or establish articles of faith.

P. 434: The basis of all exegetical activity, whether we understand by this in general the unfolding of the contents of Scripture or in particular the explaining or the attempt at explaining of difficult passages, is the fact that the whole Christian doctrine already lies revealed (geoffenbart vorliegt) in such Scripture passages as are open to learned and unlearned alike, which thus require no exegesis in the sense of the explaining of difficulties ("Dunkelheiten"). Without this characteristic the Scriptures would not be for all Christians a lamp unto their feet and a light unto their path, and not all Christians would be able to distinguish false teachers from true and to avoid them. Therefore the great teachers of the Church, as Augustine, Luther, Chemnitz, etc., have held fast to the divinely constituted character of Scripture according to which the whole Christian doctrine in all its parts lies revealed in Scripture in such passages from which difficulties need not first be removed with the help of exegesis.

So again: When the Lutheran Church, adhering to the 'sola Scriptura' principle, uses the word "doctrine" with reference to its own teachings, it can mean only a restatement of what is expressly taught in Scripture. Or: A Scriptural doctrine is a restatement of what is expressly taught in Scripture. Or, applying this to the Confessions: The doctrinal content of the Book of Concord, to which our subscription pertains, consists of those sentences that are restatements of what is expressly taught in Scripture.

Whence Our Disagreements?

The question arises: With all these plain statements on 'sola Scriptura' from Scripture itself and from the Confessions and our current dogmatics, why should there be any disagreement on 'sola Scriptura' among us (at least in its application)? Why this difficulty over the "Four Points"? Why the "non-fundamentals" problem?

Answer No. One: The inclusion of an interpretation of the Antichrist prophecies in the Smalcald Articles with the resultant attempts to give doctrinal status to that human interpretation. — By their efforts to include the statement, "the Pope is the very Antichrist," at least among the non-fundamental doctrines of Scripture, practically all Lutheran dogmaticians from the 17th century onward do things to 'sola Scriptura' and to our hermeneutical principles that they would roundly condemn if others did the same things to support a tradition or an interpretation of their own.

Do the Scriptures say 'expressis verbis': The Pope i the very Antichrist? No. That ordinarily settles such matters for us; for "we demand for every article of faith an express word of Scripture. Whatever lacks an express word of Scripture we do not permit to be forced upon us as an article of faith," Proceedings, Delegate Synod, 1884. The fact that it was Luther's opinio would make no difference; for "it is a characteristic o the Lutheran Church that it does not base its doctrine o an interpretation, not even on Luther's interpretation but on the Scripture words themselves," Chr. Dogm. 1 390-391. That an entire Church places such an interpretation in its Confessions and has done so for four centuries would make no difference; for "we know what w are to think of all such as place the consensus o the Church beside Scripture as the source and norm o Christian doctrine, be it the consensus of the Church i general, be it the consensus of a number of centuries All renounce the Scripture principle thereby," Chr Dogm. 1:245.

This is no place to reexamine the traditional exegesis of the Antichrist prophecies, nor to review Luther's reasons for applying the prophecies to the Papacy, nor even to plead for an application of these eschatological prophecies now — four centuries nearer the End — t that antichristian power which is fast spreading over a the world, militantly atheistic Communism. But thi is the place to call attention to the fact that never did Luther himself attempt to claim doctrinal status for hi dictum, "the Pope is the very Antichrist." Even in tha philippic of his last years, "Das Papsttum zu Rom, vo Teufel gestiftet," in the paragraph in which he heaps in vective on invective upon the Pope and calls upon all t recognize the Papacy for what it is, Luther does not ca the Pope *the Antichrist but an Antichrist*"—"ein Wide christ, ein Mensch der Suenden und Kind des Verde bens," Erlangen Ed., 27:209. Veit Dietrich, Melanchthon and other theologians of Luther's time disagreed wit his interpretation, even after the Smalcald Articles were adopted, and their right of private judgment in the matter was respected. What happened to dissenters afte the 17th century gives the Roman Catholic writer, Clayton, reason for saying: "Private judgment was righ enough when it coincided with Luther's judgment. was nothing but an imposition of the devil when it wa contrary to the Lutheran program." (Quoted in CTM June 1944, p. 401, footnote 38.)

In every doctrine of our Church we permit our members to do as did the Bereans in Acts 17:11—"search the Scriptures daily whether those things were so." Let u to preserve 'sola Scriptura' and the right of private judgment, permit them to make their own application of the Antichrist prophecies to antichristian powers which the

in the world today. As pastors and theologians we y guide them, but we may not force any man's inter- tation on the "royal priesthood." We are not their sters, but their brethren, not their lords but their ser- nts; Matthew 23:8, Luke 22:24-26.

Answer No. Two to the questions: Why should there any disagreement on 'sola Scriptura' among us? Why s difficulty over the "Four Points"? Why the non- damentals" problem? Because men, in seeking to ve problems that Scripture does not solve for us and interpret dark and difficult passages of Scripture, have o sought to give doctrinal status to their solutions and erpretations.

The question of Nicodemus, "How can these things ?", has continued down through the Christian cen- ries, with regard to Conversion and also to Election. ese doctrines present a mystery which defies human lution and which Scripture itself does not solve for : Why, with God's universal grace in Christ and with an's equal guilt in sin, are some saved, others not? l attempts to solve the mystery cause men to stumble to one of three pitfalls: Calvinism with its absolute de- ee; Synergism with its vitiation of "by grace alone"; mi-Pelagianism with its denial of natural man's utter ability to do anything toward his conversion.

After Luther's time theologians sought to illustrate or en to explain the "how" of Inspiration. Then they ought it necessary to use such illustrations and explan- ions to defend the simple statement, "the Bible is the ord of God." Today some would make refusal to ac- pt their *theory* of Inspiration divisive of fellowship.

Theologians have properly given their attention to the schatological prophecies, particularly those in Revela- on, but some have improperly forgotten to let their in- rpretations be limited by the Scriptures' clear passages, y the analogy of faith, and have also presented their nterpretations as doctrines to be accepted as truth.

Some of the bitterest quarrels in the Church have risen over just such matters. But no one's solution of uch problems and no one's interpretation of such pass- ges has any standing in the Church. "He (Luther) enies the Church any and all authority to create Chris- ian doctrine or to set up articles of faith, and gives as his eason this fact that the Church has and proclaims no ord of its own, but only Christ's Word . . And Luther ould have this applied also to those teachers in the hurch who are called theologians in an eminent sense, heologians 'kat' exochen' — the professors of theology," hr. Dogm. 1:61. (This entire section, "A Fuller De- cription of Theology As Doctrine," pp. 56-84, is worth areful reading in this connection.)

In the Lutheran Church, under 'sola Scriptura,' there s no room for a "*doctrine* of the papal Antichrist," for a *doctrine* of the conversion of the Jews," for a "*doctrine* of he physical resurrection of the martyrs," for a "*doctrine* of the fulfilment of the thousand years." For all these 'doctrines" are based on man's interpretations, not on express words of Scripture. As soon as one makes them doctrines, even only non-fundamental doctrines, or points or details of a non-fundamental doctrine, one presents them "for acceptance and belief"; and one cannot do any such thing to God's children unless one has an express Word of God to support one's teaching.

But in the Lutheran Church, also under 'sola Scriptura,' there is and should be room for interpretations as interpretations, for opinions as mere *opinions* (cf. I Cor. 7:12.25); there is and should be room for the study of dark and difficult Scripture passages and of eschatological prophecies, and for the sharing of the results of one's studies with other students. Scripture really is a stream in which not only lambs can wade but elephants swim; only let the elephants so comport themselves that they do not by strife throw up waves that would swamp the lambs. Scripture really is an inexhaustible gold-mine; so it should not surprise us if nuggets are brought up that are needed just for our day and time. "Every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old," Matthew 13:52. Not that he brings forth new truths that contradict old ones, but new interpretations or applications that supplant old ones, because new times shed new light on the living Word of God, just as the living Word of God sheds new light on new times.

In the study and interpretation of dark and difficult passages of Scripture, three things should be observed: 1. Interpretations may not contradict clear Scripture. 2. No interpretation, even if it does not contradict clear Scripture, may be granted doctrinal status — simply because it is an interpretation, not "the oracles of God" themselves. 3. If in the interpretation of difficult passages theologians must disagree among themselves, they not only may disagree as Christian gentlemen, but they must do so, lest they put asunder those whom God in Christ has joined together in real *doctrinal* unity.

Conclusions

Some of our concluding remarks have been made in previous articles. We repeat them here because recent events have made them appear more pertinent than ever.

Once we have grasped again what the Lutheran principle of 'sola Scriptura' is and implies, we should be able to understand how the Augsburg Confession could set up this truly evangelical principle: "To the true unity of the Church it is enough to agree concerning the doctrine of the Gospel and the administration of the Sacraments," Art. VII.

We need to return to the basic simplicity of the Christian faith, stripping it of its accumulation of theological intricacies that centuries of polemics have added to it. Controversy does not always clarify; it often complicates Christian truths unconscionably. Defenses of simple truths are devised that are themselves vulnerable, leading to disputes over the defenses rather than over the truths themselves. Those who disagree with the defenses are at least suspected of rejecting the truths to be defended; or the defense, based on deductions from other doctrines, are themselves given doctrinal status.

We know of no *doctrinal* difference allegedly existing between us and other Lutherans that is not sufficiently covered in the Book of Concord, thus making any new document of agreement or confession of faith superfluous. We can conceive of a world council of all Lutheran bodies formulating a new statement of the old Lutheran faith, but we do not know by what right any one Lutheran body could set up a document of its own and make it a criterion of true Lutheranism of others. True, certain basic principles need restressing, as it has been shown that 'sola Scriptura' needs reemphasis. We therefore submit again the following "Basic Principles of Lutheran Unity" for consideration:

1. We accept the Bible as the Word of God.

2. We accept the doctrinal content of the Lutheran Confessions as a correct exposition of Bible truth, granting doctrinal status only to restatements of what is expressly taught in the Bible.

3. Since the unity of the Church has often been disturbed by attempts to solve problems that the Bible does not solve for us and by efforts to defend truth and reject error by theories that are themselves vulnerable, we reaffirm our acceptance of the injunction: "If any man speak, let him speak as the oracles of God," I Peter 4:11.

4. We pledge ourselves to an evangelical application of the Bible principles of sanctification and of brotherly admonition in our synodical, congregational, and ministerial life and practice.

The Battlefield We're Fighting on Today

By Arthur Carl Piepkorn

AT THE begininng of a trial, the court has the privilege of having read any official documents or directives of which it desires to take particular cognizance during the trial that follows. In that spirit I would recall to you an ancient and significant story from Genesis. In the 18th chapter of that first book of the Sacred Scriptures we find the patriarch Abraham sitting in the door of his tent in the plains of Mamre. Suddenly three celestial visitants in human form, the dread Creator of heaven and earth and two of his most reverend angels, enter his encampment, their faces set toward Sodom and Gomorrha. The Lord discloses to Abraham His intention to destroy the two wicked cities. At that point, the inspired author reports, "Abraham drew near and said, Wilt Thou also destroy the righteous with the wicked? Peradventure there be fifty righteous in the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein?" When God accedes to the patriarch's request, this turns out to have been but the beginning of an astonishing series of bargaining and haggling pleas. God is induced not to destroy the city for the sake of forty-five righteous, for the sake of forty, for the sake of thirty, for the sake of twenty, finally for the sake of only ten. And God promises: "I will not destroy it for ten's sake!" His mission of mediation thus accomplished, Abraham, we are told, returned to his tent, and the Lord went forth toward Sodom. *And Sodom was destroyed because there were not ten righteous people within its limits!*

Many of us have been reading, frankly with not too much reassurance, Arnold Joseph Toynbee's Study of History. We can, of course note only with approval his revolt against the old historiography, with its rigid patterns of determinism and materialism, and his bold assertion of the active role of God as a force in history. Toward the end of the one-volume edition, however, he makes a disturbing declaration:

> "This swift succession of catastrophic events"—World War I, World War II, and the lethal explosions of the atomic bomb that ended the second World War—on a steeply mounting gradient inevitably inspires a dark doubt about our future, and this doubt threatens to undermine our faith and hope at a critical eleventh hour which calls for the utmost exertion of these saving spiritual faculties. Here is a challenge which we cannot evade, and our destiny depends on our response."

Today we are the spectators—as individuals large impotent spectators—of the Russian quest (to quo Hugh Tigner) of absolute and total power, quite extra ordinary in its utter ruthlessness, and as we observe th progressive secession of the Soviet East from the comi of nations, we recall the pregnant words of the late Ge eral George Smith Patton, to his staff at Third Arm Headquarters in Bavaria on V-E Day, 1945:

> "Prophets are without honor, but listen to me. We will be told that the war is over. We know it isn't. This has been a clashing of basic ideologies, dictatorship versus freedom. The issue has not been settled. Russian international Communism will never work peacefully in the world with the individual freedom of man."

The dismal prospect for our world which that foreca implies suggests as a symbol of our suicide-bent era t will to die of Charles Vogel. A year ago, in mid-Ju 1946, Charles Vogel, 67, a New York hotel-elevator o erator decided to die. (His reason is immaterial.) he clambered over the rail on the observation balcony

Empire State Building's 86th floor and leaped, only and on the 85th floor with an injured leg. Undaunt- he painfully climbed back to the floor above and ped over the parapet again. This time be fell 55 ries! Our civilization has barely survived World War which was really first *world* war. Must we try it in?

Ve console ourselves, of course, by observing that, if world splits, the Russian sphere suffers currently m a six-to-one advantage in comparison with the An--British sphere which Walter Lippman calls the At- tic Community; that Russia has only one-third of the rld's crop land and only one-third of the world's ship- g; and that her proportion of coal, industrial produc- n, steel manufacturing facilities, railroad mileage, elec- al power, and petroleum resources — these essential ews of Mars — in each case lies in between these two reme fractions.

Yet, we are bold to ask, *could America survive* the ort implied in a third world war, whatever her cur- t or initial advantages — advantages that are being ed down inexorably with every passing month and ar?

We are dismayed even at the thought of a world with- an America, and even those of us that are uncom- tably aware of the painful narrowness of the margin safety which stood between us and military defeat (or least stalemate), refuse resolutely to contemplate the ture of a weakened, ruined and bankrupt land.

s that really all, however, that we do not want to con- plate?

Should any of us be satisfied with merely the survival an American state?

After all, what is America?

s it only forty-eight states, one Federal district, two ritories, a canal zone and some island dependencies? we mean by "America" only its rocks and rills, its ods and templed hills, its sundrenched South, its po- tially rich Northwest — plus Florida, California and xas?

s America only a land of gigantic natural wealth, ich even the reckless prodigality of the past and the emperate wastefulness of the present have not been e to ruin, and which, if intelligently utilized, can pro- le the physical framework of the rosy future forecast s past spring in the 20th Century Fund's study, *Amer- 's Needs and Resources?*

s America only its population, counted, census-fash- , in terms of 150,000,000 bodies?

Thus to catalog America's greatness would be to re- at the unintential humor of a well-known Hollywood oducer, who, when he was asked by one of his direc- s why he disapproved of a certain script, answered th complete seriousness, "Why, there's nothing to it! ke away the essentials and what have you got?" The nerica that we have catalogued so far is an America thout the essentials, and what you have left is not rth wanting!

About five months ago Francis P. Gaines said very sagely:

> "In the strange and fictitious calm that follows the world's greatest upheaval, in a day when incalculable agencies of destruction threaten the physical world, and national cross-purposes confuse our political philosophies, America's sole chance and radiant opportunity must be found in a new allegiance to the concepts of our history, in the definition of our democracy, and in enlarged devotion to the purpose of unified mankind."

What are these concepts that are to demand our renewed allegiance?

Before this predominantly ghostly group, the ideal of religious freedom probably bulks largest in our definition of freedom, particularly if we happen to have, as I do, ancestors who fled from France to Saxony to save their religion and then joined with other emigrants from Central Europe and fled to America to safeguard the practice of their Faith. Yet the freedom to worship God according to the dictates of each man's conscience has significance for me, as it has for you, only if I use that liberty to worship God, not as my conscience dictates, but as His will demands! Freedom of religion is a thoroughly negative and ultimately an illusory freedom if half the population is not identified with the Church and if, as a recent Gallup poll confirmed, half of the remainder which claims Church membership is absent from the house of God on any given Sunday.

On a more mundane level, we may consider our right to representative government. The right of franchise, however, must be poorly thought of among us when, out of 92,000,000 eligible by virtue of age to vote, only 35,000,000 actually participated in the tremendously important national elections of last fall. Of course, there is the viewpoint of the haughty dowager in one of Lichty's inspired cartoons, depicted as lecturing a public-opinion poll investigator: "I never vote! It's quite a relief not to feel responsible for what goes on in Washington!" But representative government, the nearest American approach to democracy, is not achieved that way!

Or we can take the freedom of the press, by which we usually mean the freedom of the means of mass communication. After four years of brain-trusting, Chancellor Hutchins' committee gave us the extensive report published under the title, *A Free and Responsible Press.* In sum, this is what it told us: That in every field of mass communication, apart from a few exceptional leaders, the tremendous possibilities made available in each instance by modern technological advances are being prostituted. The highest ambition of the movies is merely to entertain. The radio is a strident huckster of "soup, soap, and cereals." The press contents itself with sensational scoops rather than seeking significant reportage.

I have no desire to play the part of Cassandra. I am trying conscientiously to follow the counsel of former Secretary of State James Byrnes when, speaking before

Cleveland's World Institute last January, he implored us not to indulge either in excessive optimism or in excessive pessimism. After all, Elmo Roper declared in his *Fortune* survey at the end of last year that seventy percent of our people — including a significant sixty-eight percent of our negro population — believe that they have better opportunities in America than their fathers had and sixty percent believe that their sons would in turn have greater opportunities than they themselves. One hundred million Americans are not likely to be wrong in such a matter, where, under God, conviction and determination are one-half of the achievement. And we remember that even Mr. Norman Thomas was able to write a fairly extensive and astonishingly inspirational article for *Harper's Magazine* this spring under the title, "What's Right With America."

Still, no margin is left for smugness or complacency. Last year Lord Moran made an assertion that is of utmost importance for our thesis:

> "A man of character in peace is a man of courage in war. And character, as Aristotle taught, is a habit, the daily choice between right and wrong. It is a quality which grows to maturity, so that where courage is concerned the boy is father to the man and the bearing of an army provides a census of the character of the nation. In the long run, a nation finds that its strongest defense lines lie *back in home and school,* where character is built. That is what gives free people the power to win and hold their freedom."

"Back in home and school" — in other words, within the province of the Church!

And there we have room for concern! It is not a matter of the Church's decline in numbers. The latest *Christian Herald* survey shows that while our population increased about 1.2% in 1946, the Roman Catholic Church increased by 1.8% in the same period, and the denominations that are inaccurately grouped together as "Protestant" increased by an average of 3.6%.

There are other indexes, however, besides the number of those in a nation who profess Church membership. Last year, in 1946 — and these are Federal Bureau of Investigation figures — thirty-six persons were murdered in the United States (an increase of 23% over 1945), thirty-three women were raped, and 185 persons were feloniously assaulted every day. There were 172 robberies, 630 automobile thefts, 981 burglaries, and over 2500 miscellaneous larcenies every time the hour hands of our watches made two circuits.

As a nation we spend as much on the cinema as we do on religion. The Golden Rule Foundation has discovered that, whereas in the depression year of 1932 we gave 5.25% of our income to our churches, in 1945, the year in which we sang *Te Deums* in white vestments for V-E Day and V-J Day, we gave God only 1.35% of our swollen wartime wealth.

In a land where 89% of our homes possess up to an average of three Bibles apiece, Father George F. O'Pray, a Protestant Episcopal priest in Buffalo, is lately reported as having found that of 227 members in this parish sixteen read their Bibles daily, but twice as many read them not at all, and that while thirty-three read their Bibles frequently, twice as many read them only rarely.

Prayers at table are admittedly not the most decisive index of Christian culture, but it is at least of symbolic significance that table prayers, which used to be said in six homes out of ten a generation ago, are, according to another inquiry of the indefatigable Mr. Gallup, now said in only four homes out of ten.

It is not a case of religion being *superseded* by something else, but of religion retreating and leaving behind it a vacuum. I need not recall to this audience Dr. James Bryant Conant's book, *On Understanding Science,* which came out in April, and his development therein of the thesis that nearly all scientific progress so far has been in the realm of the natural sciences — those concerned with man's physical environment rather than with man as a human being — and that the social sciences have been of little help to our race in keeping up with the revolutionary knowledge and techniques which the natural sciences have imparted. The abdication of religion in this circumstance is accordingly a net loss!

"Righteousness," the inspired sage of the Old Covenant declared, "exalteth a nation, but sin is a reproach to any people." Ultimately, of course, there is no such thing as a righteous *nation* or a sinful *nation;* there can be only a nation of righteous people or a nation of sinners. If, however, we may believe in the active role of a moral and righteous God in history — and finally that is the only adequate interpretation of history from even a purely rational point of view — the righteousness or the sinfulness of America is fatefully significant. I hope you have not forgotten Abraham pleading with God at the beginning of this commentary, because this is where he comes in. The achievement of wholly converting the nations or even our nation to God is neither forecast in the Sacred Scriptures nor foreseeable to our human provision. On the other hand, the maintenance of active faith — and I cannot forbear confessing here that for me the only possible Object of that faith must be the eternal, incarnate, atoning, crucified, resurrected, and glorified Son of God — by a determining number of our people (to borrow a term from Hilaire Belloc) is both necessary and, by the grace of God's holy Spirit, possible.

That is where we receive our mission, clerics and laity alike, in uniform or in mufti: It is our common task to foster the life of faith, that the number of righteous in our land will meet the requirements of divine mercy, lest we become as Sodom and Gomorrha, and to apply to our times the yardsticks of history under the perspective of eternity.

You recall the famous boner which identified "a deacon as a mass of inflammable materials placed in a prominent position to warn the people." Ultimately, that is not all wrong. Ours is no task for cold hearts and frozen hands. Fundamentally, we who, whatever our voca-

ns, are ministers of God—and "deacon" is but Greek for "minister" — must become masses of inflammable aterials placed in prominent positions to warn people. It is *our* task. We into whose hearts God has placed ernity must not forget the words of General of the rmy Douglas MacArthur at the surrender of the Japese on 2 September 1945:

"We have had our last chance. If we do not now devise some greater and more equitable system, Armageddon will be at our door. The problem basically is theological, and involves a spiritual recrudescence and improvement of human character. It must be of the spirit if we are to save the flesh."

It is our *task*. Henry R. Luce, the journalist, speaking a layman, has warned both his fellow-laics and his rofessionally religious colleagues in the Church: "The rst and everlasting mission of the church is to bring ntinuously the knowledge of God into the world and bring the world to the knowledge of God."

It is our *difficult* task. We owe to Monsignor Ronald nox, speaking to an audience of English sociologists, ne trenchant observation that "where civilization is vigrous, religion is intense only if and because it is in reolt against the age. Religion underlines civilization nly by protesting against it, and civilization encourages eligion only by persecuting it."

It is our *unremitting* and *indispensable* task. When the legates of Rome, the story goes, came in all their glittering and awesome splendor to help St. Dominic fight the Albigensian heretics in southern Frances, this was his plea:

> "It is not by the display of power and pomp, a cavalcade of retainers and richly-housed palfreys, not by gorgeous apparel, that the heretics win proselytes. It is by zealous preaching, by apostolic humility, by austerity. Zeal must be met by zeal, humility by humility, false sanctity by real sanctity, false preaching by true preaching. Sow the good seed as the heretics sow the bad. Cast off those sumptuous robes. Send away those brightly-caparisoned palfreys. Go barefoot, without purse or scrip, like the Apostles. Out-labor, out-last, out-discipline those false teachers."

In this contest between truth and falsehood into which our land is entering, on the threshold of what may well be the apocalyptic engagement between God and the Adversary, and on this 172d anniversary of the American Army chaplaincy, you in mufti, we in uniform, let us out-labor, out-fast, out-discipline the diabolically inspired forces of irreligion with whom we contend for the future of our land!

And, for our encouragement, let us remember that we have a secret weapon that is not in the hands of our enemies: WE CAN OUT-PRAY THEM!

Fate of Estonian Church

Memorandum Presented to the Delegations at the Paris Conference, 1946

THE MIND and thought of the Estonian nation and its attitude to life have developed under the influence of the Christian faith during a considerable period since the time the Estonians and the other Baltic nations were converted to Christianity at the beginning of the thirteenth century. Having since then been subjected to many trials, due to the geographical position of the Baltic countries between greater nations bent on political and geographic expansion, the Estonian nation has in the Christian faith found spiritual support in surmounting its tribulations and in the building up of its cultural and spiritual life. At the same time it has always stood in close contact with the spiritual and cultural life of the progressive nations of the West of Europe. This state of things was abruptly terminated by the occupation of Estonia by Soviet Russia in the summer of 1940. In spite of apparent tolerance it soon became clear that the ultimate object of the Soviet authorities was the eradication of the Christian faith from the life and mind of the nation and the destruction of every vestige of Christian culture. In order to attain this goal both direct and indirect means were put into operation.

The pre-requisites for a successful activity of the Church in implanting and strengthening a Christian outlook and philosophy of life in the people are the possibility of a free propagation of the Gospels in speech and writing among old and young as well as among children and the possession of certain economic means enabling it to pursue these objects.

The Soviet power, while theoretically acknowledging freedom of conscience and belief, interprets this doctrine in such a way that while believers have the freedom to congregate in churches in order to worship, the propagation of the Christian faith among non-believers is absolutely prohibited. Religion being branded as "opium for the people," it is forbidden to propagate it among those who are as yet not intoxicated by this opium. Accordingly, a short time after the establishment of the Soviet regime in the Baltic countries, the teaching of divinity and morning prayers in all schools as well as any influ-

encing of the pupils in a religious direction were strictly prohibited; every kind of religious work among the young was forbidden, all religious associations of youth were suspended; the broadcasting of divine services, morning prayers and church music by wireless was stopped, the printing and publishing of religious literature was interdicted; the existing religious literature, Bibles and hymn-books included, in bookshops and storehouses was confiscated and destroyed; all religious periodicals were indiscriminately discontinued.

The activities of the clergy were subjected to the most rigorous control; their sermons were taken down verbatim and they were forbidden to allude in them to any actual events whatsoever, as this was classed as "Political activity". A considerable number of clergymen soon fell victim to the GPU: they were constantly cited for "inquiries", mostly at night, and hard pressed by means of threats and violence to give information concerning the mental state of their flock. The Soviet secret police tried every means to force them to give evidence on the negative attitude of members of their congregations as well as other citizens towards the Soviet regime and thus to make them join the ranks of the secret informers. These methods put the clergy under an almost unbearable strain and called forth sharp conflicts — as the possibility of their own annihilation and that of the members of their families in case of refusal was always kept before their eyes by the Soviet authorities. A number of clergymen and more active members of the Church had to meet a merciless fate: 2 Lutheran clergymen were murdered, 17 were arrested and deported to Siberia, no information about their subsequent fate being hitherto available, 6 clergymen were drafted into the Red Army; 27 members of Parish Councils were murdered; a vast number of the more active members of the Church were either murdered or deported. In order to prevent further accretion of the clergy the Theological Faculty of the University of Tartu was suspended and the body of trained clergy thus doomed to extinction.

Having prohibited religious "propaganda" the authorities deemed it necessary in the interests of the "freedom of conscience" to support a wide-spread anti-religious campaign. This latter expressed itself in a most impious disparaging and ridiculing of the articles of faith and religious beliefs, in blasphemous mocking of divine worship in writing and speech, by means of pictures and addresses at meetings, on the wireless, in the daily press, and in anti-religious publications. A great part of this activity was directed towards poisoning the minds of school children. It was tried in every way to convince them of the erroneousness and futility of religious beliefs and customs. The children were told that religions and the Church were but means for the exploitation and enslaving of the people in the hands of the capitalists, that their parents were under the influence of old worthless religious views, and they had therefore not to believe them, as the parents lied. In this manner the children were already corrupted at an early age by destroying their natural reverence for religious and moral values and undermining their confidence in, and their respect for their parents.

Another device for paralyzing the activity of the Church and propelling it towards natural extinction was the destruction of the Church's economic foundation. For this purpose the property of the Church and congregations—lands, buildings and other possessions—were "nationalized," i. e. confiscated without any indemnity whatsoever, and the congregations were deprived of all sources of revenue other than voluntary donations. The churches were let to the congregations at exorbitant rents, 7-10 times as high as the ordinary citizens had to pay for their dwellings, electric current for the churches being delivered at a tariff surpassing the ordinary consumption tariff 14 times (5 roubles 50 kopeks per kwh. as against 40 kopeks per kwh.) In consequence of these discriminating tactics the clergy had to leave their former dwellings and live in tiny rooms in private houses, in the country on farms; the business of the parishes was enacted in one room of the former vicarages and even that had to be paid for.

The clergy who were certified as belonging to the non-working class together with "capitalists and business-men" were placed in the most unfavorable position with regard to food-rations.

That religious work in the parishes did not cease in spite of all this was by no means the merit of the Soviet authorities; it was because the bulk of the members of the congregations remained conscious of the importance of religious values in their personal as well as national life and because the clergy were willing untiringly to continue religious service for their flock under circumstances unfavorable and even dangerous to them personally.

During the German occupation that followed on the Russian one, the Church enjoyed comparatively greater freedom than under Soviet rule. Yet religious work could even then be performed only under the constant control of the occupation authorities, and many attempts were made to transform the Church into a mouthpiece of German Nazi politics. Moreover, the property of the churches the Soviet authorities had nationalized was not returned to them even then.

How is religious life progressing in present-day Estonia, which has now been occupied by Soviet Russia for the second time? Outwardly the circumstances have become still more trying than before, as already in the battles of 1941 10 churches were razed completely and 42 more or less heavily damaged (a third of all the Lutheran churches were damaged). In the battles of 1944 20 further churches were completely destroyed and 40 heavily damaged (Tallinn Broadcasting Station 18.2. 1945).

In view of their experiences under the first Soviet Russian occupation, about 50 per cent of the existing clergy took refuge abroad in 1944, including the bishops and all members of the Consistorium except one. It has not been possible to ascertain how many clergymen are

ll at their posts (according to the Tallinn Broadcast-g Station 18.2.1945 the number is 77).

In spite of all high-sounding declarations, circum-ances have not become more favorable to the Church, we are in a position to affirm on the basis of informa-on received. The property of the congregations re-ains nationalized or excessively taxed; the clergy are gainst their conscience compelled to extol the Soviet gime in general and even the attitude of this regime ward religion and the Church. It is likewise known at a number of clergymen have mysteriously disap-eared, it being impossible to ascertain their new where-outs. For a lack of clergymen divine service is in any places read by farmers, who have had no training hatever for this office. The indirect strife against re-gion and the Church has not ceased, though outwardly seeming tolerance may be reigning.

All that has been said above concerning the Lutheran hurch applies equally to the churches of the Estonian inorities, as the Soviet authorities did not discriminate etween the denominations in their endeavors to incul-ate Bolshevist doctrines. Even their churches and apels were destroyed, their priests and ministers per-cuted, arrested and deported. With the advent of the cond Soviet Russian occupation a considerable num-er of the clergy of these churches fled the country. hus about a third of all the Orthodox priests (19 per ent of the population of Estonia belong to the Orthodox hurch) left the country with the Metropolitan of Es-nia at their head. Staying behind would probably ave meant certain death for the latter, as Moscow con-ders him chiefly responsible for the fact that the Es-nian Orthodox Church discontinued its allegiance to e Russian Orthodox Church and submitted to the Pa-iarch of Constantinople instead. Immediately subse-uent to the re-establishment of Soviet rule in Estonia e Patriarch of Moscow proceeded to bring the inde-pendent Orthodox Churches of the Baltic countries back into his fold. The Estonian Orthodox Church now constitutes a diocese of the Moscow Church under the supremacy of a bishop of Russian nationality. The persecution of patriotically minded priests continues. It cannot be assumed that religious life can pursue a normal course under these circumstances.

The undermining of moral consciousness, especially among children and the young, together with the strict limiting of opportunities to educate the people in a Christian philosophy of life has inevitably brought about conditions in the life and soul of the nation when religious and moral values are entirely eliminated, spiritual independence of thought annihilated and the people, victims of Soviet political propaganda, degraded into robots without spiritual and moral criteria. This must in course of time result in the certain dissolution of the nation in spite of the Christian religion and its Church being formally allowed to continue in existence. This inner duplicity is one of the basic elements of the Soviet regime, its true face always being hidden from onlookers and, if necessary, even from its victims. The latter, however, are not deceived for long, but woe to him whose eyes are opened to the ends and means of those in power! He soon disappears without leaving a trace!

On the strength of the above we consider ourselves justified in appealing to all the nations in Christendom and their leaders, adjuring them to restore independence to the Estonian and the other Baltic nations at present languishing, nay perishing under Soviet occupation, the independence of which they were robbed in 1940 by the political double-dealing and the armed forces of Communist Russia and Nazi Germany, and to allow these small nations to order and develop their economic, cultural, and especially their religious life according to their own will as rightful members in the great family of free nations.

Why Has the Church Failed?

By H. T. F. Wittrock

WHEN THE MANAGING EDITOR of the Christian Century, Paul Hutchinson, as a result of his extensive travels, states apodictically that here is an awakened search for spiritual values everywhere but that people are not turning to the Church with heir longings, the opinion of this keen observer and erious thinker must not be taken lightly, and we may vell ask, why this failure of the Church to meet man's evived interest in religion? Do not, however, accept a "petitio principii"; investigate the right and wrong of he assertion involved in the above question.

Without gainsaying we should accept that there *is* a nanifest search for spiritual values, an attempt at the undergirding of human institutions with religious foundations, not only in so-called Christian lands but also within the realms of Judaism, Mohammedanism, Hinduism, and the various pagan cults. But do not interpret this on face value as a general longing for God. It is to a large extent a declaration of bankruptcy. Man feels that scientific progress and material wealth have brought him to the brink of ruin, he is apprehensive of a future that may mean the end of our race; hence, having life, he gropes for securities hitherto unknown or at least neglected, and, having a soul, which cannot divorce itself entirely from the idea of a God and His law, he once more seeks to analyze the values of religion. There is

God's hand in this, of course, that is arousing a race, asleep in its materialistic security to a realization that the things that are seen are temporal, but the things which are not seen are eternal; and the Church should welcome this predicament as the point of contact for her saving message.

Nevertheless, this longing for spiritual securities must not at once be thought of as a longing for spiritual truth. This means a knowledge of sin, it means Christ Crucified, and when this is offered to the longing masses the offense of the Cross and the enmity of the carnal mind again becomes apparent as in all epochs of the world's history. Resentment supplants that promising longing, a new search in other mystic directions sets in, and Pilate's expression, "what is truth?" resounds in many sneering variations. To some extent, and perhaps to a large extent, then, the assertion that man's search for spiritual safeguards is not addressed to the Church is based on the contradiction that he, a human being, wishes to live, yet, conceived and born in sin, he resents the things of the Spirit of God.

Yet to some extent—God is judge over the relative proportions—the Church is to be blamed for this disastrous anomaly. Here again Divine Providence is intervening to arouse us to critical self-examination. Several factors must enter our analysis.

First, what really is the Church? Quite a complex, partly interrelated and partly antagonistic system presents itself to the underprivileged masses who are outside the pale of organized religion. Unable to see any real difference between Christian, Jewish and Pagan systems, much less between the many divisions of the Christian churches, ignorant of the real mission of the Church, they recognize only the external, human characteristics, which only too often impress them as the tool of the powers that be to keep the masses in subjection. The Church had well inquire, what is the Church? Is it a political machine; a capitalistic underground; a camouflage for the perpetuation of "laissez faire"; an opiate to keep the people from becoming conscious of their rights; a system to develop elaborate ecclesiastical machinery and nonsensical activities for the exploitation of the masses? Or is it the union of true believers coming into appearance and springing into action with the sole commission to bring sin-cursed souls to peace with God through the Gospel of Jesus Christ? To what extent does the Church measure up to the institution founded by Christ and translate into action His great commission? And in what measure has she permitted human adjuncts to jeopardize her cause and becloud the issue? May every branch of the visible Church become increasingly alert in thus examining itself.

Second, what has been and still is the verdict of the world as regards the Church? Ever since our Lord told His disciples that because they were not of the world but He had chosen them out of the same, the world would hate them, for the disciple is not above his Master, the attitude of the world toward the Church has been hostile. The progress of the Church throughout the centuries has not been because of the favor of the world but in spite of the world's opposition. The times when the Church seemed popular were times of deception and decay. As soon as disastrous cataclysms aroused human emotion, a great falling away ensued, and the age-old rebellion against the discipline of God gained new momentum. But human nature will not believe this. The old dream of the Millennium always stages a comeback. Even in our Lutheran fold we cannot quite rid ourselves of the idea that if only the right methods were pursued and certain traditions be cast overboard, the Church must capture the masses. But our Lord tells us that before His return there shall be much falling away, false prophets shall mislead many, and if these days were not shortened no man would be saved. The four horsemen of Revelation—and they certainly are here now—will be accompanied by much blasphemy. Therefore the Church must expect to be spurned by the very ones who appear interested in religion. The rich young ruler turned away when he heard, "go sell what thou hast and give to the poor, take up thy cross and follow me." Discounting all the failures of the visible Church, mindful that God will punish through the world every inward and outward alliance with the same, we still maintain that the Church dare not expect from a bewildered and hostile world, apparently religious, an honest turning toward her who proclaims "seek ye first the kingdom of God and His righteousness and all these things shall be added unto you." Here we have some of that cross we must bear for Jesus' sake.

But is it really a cross for Jesus' sake or a punishment for our sins? No doubt, both. The Church of war-devastated Europe undoubtedly is suffering for her former dead formalism and subservience to the State, but she is also bearing the cross as she fails to meet the approval of the seething masses who are looking for an earthly paradise, and the Lord of the Church is using it all to equip her with new spiritual powers. Dismissing the European field at this time with the renewed resolve to support our brethren across the sea with our prayers and gifts, we ask what seems most pertinent within the scope of this paper: In what respect is the failure of the Protestant Church of America, particularly the Lutheran Church, to attract honest searchers after the truth *not* a cross for Jesus' sake but the result of our giving *offense*?

Foremost there is the lack of understanding of the imminence and terrifying reality of the present crisis. Captured by the propaganda of silence, wearied by the intensity of war activities, and yielding, perhaps unconsciously, to our carnal desires for ease, we have turned from the seriousness of the situation to a status of almost criminal self-complacency. They who would arouse us from our lethargy are looked at askance as alarmists or agents of propaganda. Our relief work, laudable as it appears in some quarters, is not launched with that galvanic faith called for by a calamity of such incomprehensible magnitude. Nor is such complacency confined to the physical desperation; more formidable is our

pathy toward the spiritual bankruptcy that has engulfed the entire race. Is it to be wondered at when outsiders who see the despair of the situation lose faith in the judgment and good intentions of the Church? Need we be surprised when such fantastic cults as the Jehovah's Witnesses with their apparent concern for souls and with the urgency of their message attract more attention than the "regular" churches with their adherence to form and tradition?

Second, there is the offense of our denominational obsession. Whether justifiable or not, the impression obtains that churches are more interested in the perpetuation of their respective systems than in the alleviation of human need, that evangelism is more concerned about winning church members than bringing souls to Christ, that funds are gathered more zealously for the elaboration of church plants and machinery than for the feeding of the hungry. Both causes must indeed be cared for simultaneously, nevertheless it cannot be gainsaid that much confusion has often thwarted the issue to the detriment of human need. Moreover, there is the sadly divided state of the visible Church. We cannot, however, join in the popular clamor for union at any cost nor in the deprecating verdict that all denominational faithfulness is bigotry. The offense of the divided state is not so much by the multitude of church bodies as by the contradiction of their teachings; and those arbitrary means of erasing denominational lines so strongly advocated by many religious leaders not only engender more disunity but add to the confusion, and rob the Church of that conviction essential to a burning faith. There is yet an issue to be settled about Protestantism versus Lutheranism. The solution, as far as we can see today, lies in the serious striving of every denomination, Lutherans in the lead, for a greater certainty of the truth and in a fervent zeal to spread this truth in a spirit entirely devoid of denominational pride. Pursuing this faithfully, honestly and prayerfully, the divided Church will grow inwardly toward union, which God in His own wise time will bring to outward fruition.

Third, there is the paradox between the professing and the living of Christianity. "That they may see your good works and glorify your Father which is in heaven" falls short of fulfillment in the organized Church. True, the world judges harshly and generalizes too quickly, yet let the Church penitently admit that the combatting of sin and the practice of charity are not commensurate to the lofty truth we profess to have in our keeping. Suffering and bewildered man ofttimes cannot but receive the impression that the life of professing Christians is of the same lustful, proud and selfish type as everywhere else, though it masquerade under a religious veneer. Church discipline and deadly earnest in the struggle against wrong must again come into vogue, even though this means loss of popularity and wealthy church members.

Fourth, our befogged attitude relative to the relation of Church and State. The Communists know what they are doing; so does Rome. While we condemn their principles, we must grant that they evidently have a clear purpose and go after it. But the whole Federal Council of Churches as well as our Lutheran communion really don't know what they want. We muddle along, swing from one side to the other, at times issue protests and give specific advice, then become jittery about having violated that enshrined dogma about separation of church and state. In the meantime sinister forces gain one point after another and we are unconsciously slipping under the control of Statism. And you cannot blame the State; it cannot take seriously a system that has no clear and firm convictions. This whole matter must be restudied and clarified.

And to this is a fifth, very burning observation—our apathy, our unclearness, and, may we say, our unsympathetic attitude with respect to the Labor Question. The issue of Labor is here to stay, and we must come to terms with it. But we are slow and reluctant about it. Communism, in spite of its dictatorial measures and vague promises of a future paradise, has a dynamic appeal. Does the Church appreciate fully the grievances of the laboring man? Has she weighed the formidable threats of capitalistic exploitation? She will certainly forfeit her influence and create increasing resentment if she makes the impression of being the protege of the idle rich.

As a sixth point we would mention the negligence of the Protestant Church in coming down to earth in the making of popular pronouncements. Again Communism and Romanism are going us one better. They tell their people what to do. Papal encyclicals like "Quadragesimo Anno" envisage a realistic perception of social conditons. While the kingdom of God is a spiritual kingdom and cometh not with observation, Christians are nevertheless the salt of the earth and the light of the world. The Church must touch life as it finds it here on earth, must influence men as they work together with their fellow men, and must awaken to a new sense of social responsibility.

Last, but not least, as a summary, let it be stated in emphatic terms that the Church is guilty of slowness and tardiness in making amends. We would like to preserve the "status quo." We cherish the thought of having much time. We fail to realize that the day is far spent and the shades of evening are appearing. The midnight peal, "the Bridegroom cometh," is now being heard. As in the days before the deluge, in the hours before Sodom's doom, so it is now. Brethren, *now* is the time; and of these precious moments it is exactly true what that German bishop recently declared, "These are *Apocalyptic* Times."

Faith-Cure and Divine Healing

By W. N. Emch

WHY DO WE REFUSE to put the modern Divine Healer in the same category with Jesus and the apostles?

1. These people become the rivals, and set themselves up in opposition to the regular physicians. This did not Jesus and the apostles. St. Paul refers to Luke as "the beloved physician." Col. 4:14.

2. Divine Healers reject the use of earthly remedies, medicines, etc., and they insinuate that the use of matrial things indicates a lack of faith in God, whereas the Good Samaritan poured wine and oil into the wounds of the man who had fallen among the thieves. Paul exhorts Timothy to use a little wine for his stomach's sake and his other infirmities. I Tim. 5:23. Olive oil was often used even in connection with miraculous healing by the apostles. (Mark 6:13)

3. The primary object of the cures wrought by the apostles, as well as by the divine Master, was not simply to heal from sickness, but primarily to awaken and strengthen faith in Jesus as the Savior of lost sinners. The working of signs was not a profession in which the apostles were engaged.

4. The cures of the Divine Healers show no supremacy over the cures wrought at Roman shrines, or the work of the Christian Scientists. The work of Jesus and His apostles show a decided superiority over those of these people. Jesus never failed when He undertook a cure, neither did His apostles after they were divinely commissioned and sent out by the risen Lord. People got sick and died in the apostles' time the same as now, and they never thought of healing all, or even a large portion of them. The persons who received this miraculous power from Christ, used it only when they received intimation from the Spirit of God that they should and could do so. St. Paul healed many and even raised one from death, but later was unable to heal himself. Why? Because God saw fit to have him bear that "thorn in the flesh" the rest of his life. (II Cor. 12:7-10)

5. The faith that the Divine Healer insists upon is simply a conviction that God will infallibly heal the sick one who from the heart asks Him to do so. This is not Christian faith at all. The Christian believes that God loves him and in Christ offers him every needful blessing, and that He will make all things (including sickness) work together for his good, if he loves God. (Romans 8:28) Faith-cure expects of prayer what God never promised. No intelligent Christian expects God without fail to cure him from every ailment that may befall him. He prays "not my will, but Thine be done," in all bodily and temporal things.

6. Disease is not even subject to genuine Christian faith, as witness the case of Paul. II Cor. 12:7-10. Sometimes God's answer to the prayer of His devoutest child is: "my grace is sufficient for thee." And that child of God should say with Paul: "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." Many a person lives closer to God and even does more for the kingdom of Christ as an invalid, than he would if he had perfect health.

7. The great function of Christian faith is not to shake off disease and ill health, but to lay hold on the Savior and to embrace the pardon and salvation which is ours through His atoning sacrifice in our behalf. Christian faith also cheerfully submits to His will, which often is that we should and must be chastened by suffering. (Job 5:17; Prov. 3:12; Isa. 48:10)

8. When the Divine Healer fails to cure, he claims it is due to a lack of faith on the part of the patient. If this were true, that patient might well fear that he would die as an unbeliever if death resulted from his sickness. In fact, if the faith-cure theory were correct, true believers would die only from old age and accidents. I recall a lady who failed to get help from a Divine Healer, and she was at the point of despair; not from fear that she might never regain health, but that she could not be saved because of lack of faith. Thus the faith-cure theory sets up false grounds for determining whether a person is or is not in favor with God.

9. Faith-cure tends to divert the chief aim and object of Christianity. It emphasizes the needs of the body above those of the soul. It stresses physical health more than it does reconciliation with God through the atoning blood of Calvary. It holds up Jesus primarily as a Divine Healer, whereas He is first and foremost for us the Redeemer from sin, hell and death, and the Mediator between us and our offended Creator.

10. Faith-cure judges the Christianity of a community primarily not by the spiritual and moral transformation which it has wrought, but by the number of marvelous cures from disease to which it can point.

11. God can still do marvelous things, and is not bound to the laws which He Himself has laid down in nature. In answer to fervent believing prayer He doubtless still works miraculous cures. But His usual way of healing from sickness is through means. We should pray God to direct us in the proper use of these remedies, and to give wisdom and skill to the physician that he may find and prescribe the right treatment, so that with God's help and under His blessing we may be restored to health—if it be according to His will. To grossly neglect proper medical or surgical treatment, whether out of sheer neglect or because of faith in faith-cure, is nothing

short of a crime; and the government does right when it steps in, especially in the case of innocent children, and prosecutes such parents for criminal negligence.

12. God may still at times use one of His servants to do miraculous things, but let us remember that some strange things are done by those whom He does not own as His, as witness His own statement: "Many shall say to me in that day, Lord, Lord, have we not prophesied in thy name; and in thy name have cast out devils; and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Matthew 7:22-23.

The Reader's Viewpoint

CATHOLIC INTOLERANCE

Sir:

Having read your very enlightening and courageous editorial titled "WHAT IS BIGOTRY?" in the June, 1947, issue of THE LUTHERAN OUTLOOK, I wish to commend you for the militant stand you have taken against the editorial outburst of the Catholic "Telegraph-Register" of Cincinnati, Ohio.

This Catholic editorial accusing the Protestants of "bigotry" is one of the saddest spectacles on the American religious fronts in recent years. It is about as nasty a demonstration of intolerance as we have seen or read about since the Roman Catholic bishops demanded the recall of Protestant missionaries from Latin America or when, just a year ago, Cardinal Spellman inveighed against the Protestant delegation who went to the White House on the Taylor matter. Said the Cardinal in an invective speech at Fordham: "What reason have these men of religion to make such demands of the President? *Is it the anti-Catholicism of unhooded Klansmen sowing seeds of disunion within our treasured nation?"*

It is just such intolerant outbursts as these that may cause the revival of the "hooded Klansmen" which now, happily, have ceased to exist. To accuse such Protestant leaders as Bishop Oxnam of being "unhooded Klansmen" is not only saying something that Cardinal Spellman knows is not so, but it is deliberately lifting the standards of intolerance and creating a disunity which will not soon, if ever, be healed!

John F. Palm, Isle, Minn.

LIKES OUTLOOK

Sir:

I wish to offer you my sincere congratulations on your work in editing the *Lutheran Outlook.* The articles are enlightening and inspiring. Especially do I wish to comment on "Christian Love and Criticism" and similar articles.

When you see cause for further articles on this and other pertinent factors of religion, let's have them!

Best wishes for continued success.

Clifford C. Peterson,
Gladstone, Mich.

DOCTRINE VS. INTERPRETATION

Sir:

As a Missourian seeking fellowship with the American Lutheran Church, I fear the effect that our resolution discarding the 1938 Resolutions as a unity basis will make on non-Missouri editors.

I believe that both your brethren and mine must first clear up one phase of "sola Scriptura". We cannot go on speaking of non-fundamental **doctrines** that need not be divisive of fellowship" and not expect to be faulted for **doctrinal** indifference.

I think that if you will give the enclosed article a little thought, you may agree that not too much was lost when the 1938 Resolutions were discarded. After all, they had been virtually discarded when we both sought to replace them by a unified document. You had been unable to "sell" them to the other members of your Conference; we had not been able to "sell" them to our Wisconsin and Norwegian brethren. Now the way is open to return to the only proper unity basis for Lutherans — the Lutheran Confessions.

J. H. Gockel, Wilmette, Ill.

Ed Note — See article, Sola Scriptura, in this issue.

LUTHERAN COOPERATION

Sir:

It is suggested that you read again the Lutheran Outlook, Vol. 12, No. 7, pp. 209-212 (article on Lutheran Cooperation by Rev. Muedeking), and note some striking contradictions and some bad conclusions.

The author does have something to play with all right.

What shall be our norm, anyway? Is it our diverse minds, or is it God's Word? Our connotation must approach the Word's signification.

And do men's minds need to continue as unchangeably in a "groove" as Muedeking puts it? Do not God's Word and Spirit give hopeful evidence of ability to help men **change** and come to see eye to eye? What of Acts 15?

Moreover, he does incidentally stumble over some great examples of how large church bodies can maintain UNION (not mere cooperation) in spite of inward differences. Well, why then could not all Lutherans in America do the same? Missouri is definitely correct in saying we CAN unite on God's Word, if we submit to the Spirit.

Nor is it so absolutely impossible for us as Lutherans to win and bring up and culture people of widely different backgrounds and temperaments now that we are launching out on a wide American home mission program. Watch the growing success of the American Lutheran Church and the Missouri Synod, for example, among people of the colored race and also all classes in our Southern States. I saw this at close range during the year 1945 when I lived in the deep south.

Of course, the article in question does hold some element of truth, but it runs too much in a "groove."

James C. Peterson, Salt Lake City.

Surveying the Conference

American Lutheran

By Arthur P. Michelfelder

Orient Missionary Commissioned

Mr. Carl Folke Agerstrand, Augustana Synod layman and prominent industrialist of Muskegon, Michigan, was commissioned as missionary to Iraq on Sunday, August 10, at Grace Lutheran Church in Columbus, Ohio, by the officers of the Lutheran Orient Mission Society. Mr. and Mrs. Agerstrand expect to arrive on the field in September and will take charge of the Society's station among the Mohammedan Kurds in Arbile, Iraq.

The Society, an intersynodical organization, has been working in Iran and Iraq for thirty-six years.

Theological Professors Convene

The fourth annual conference of Lutheran Professors of Theology all Lutheran Theological Seminaries in North America convened at Capital University in a three-day meeting, August 26, 27, 28. Discussions were held with the purpose of evaluating the contributions which Lutheran Theological Seminaries are making in the period following World War Two. The Dean of Capital University Theological Seminary, Doctor Edward C. Fendt, was chairman of the conference. The seven nationally-known Lutheran Theologians and educators who addressed the conference were: Dr. Gould Wickey, Washington, D. C., general secretary of the Council of Church Boards of Education; Dr. E. E. Flack, dean of Hamma Divinity School, Springfield, Ohio; Dr. R. A. Jesse, Milwaukee, Wis., former dean of Concordia seminary, St. Louis, Mo.; Dr. R. D. Heim, professor of religious education, Lutheran seminary, Gettysburg, Pa.; Dr. Harold Yochum, president of Capital University; Dr. Conrad Bergendoff, president of Augustana College and seminary, and Dr. Paul J. Hoh, president of Mount Airy seminary, Philadelphia.

Full Time Student Pastor at Ohio State

The Reverend William Larsen, of Minneapolis, Minnesota, became the first full-time student pastor at Lutheran Foundation on the Ohio State University campus, Columbus, Ohio. Before coming to Columbus, Pastor Larsen was a chaplain in the United States Navy and since his discharge assisted with student work at the University of Minnesota. His ministry in Columbus will continue that which has been done by the pastors of the congregations nearest the campus and will include pastoral counselling among the 1,400 Lutheran students at Ohio State, supervision of the Student House with its week-round religious, educational, social, and recreational program, directing the students to regular worship in Lutheran churches bordering the campus and thus strengthening the spiritual life of the student away from home. The Lutheran Student House, located at 38 East Twelfth Avenue, Columbus 2, provides living quarters for four Lutheran girls together with a secretary-hostess doing graduate work at the University. It gives the student pastor an efficient office for counselling with the students, and furnishes the students social rooms for group meetings, luncheons, discussions, and recreation.

Pastor Larsen, together with Mrs. Larsen, and their two children will make their home at 446 Colonial Avenue. May God guide the ministry of Pastor Larsen and continue to bless the work among Lutheran students at Ohio State University.

Calls Accepted

The Reverend A. W. Weber, formerly of Belleville, Texas, has taken over his new duties as auditor of the American Lutheran Church, thus filling the position vacated by Mr. Joseph A. Pflueger. Pastor Weber, a graduate of higher accountancy of LaSalle Extension University of Chicago, has taken further study from Franklin Institute in Rochester, New York, and Texas A. and M. College, and the School of Commerce in Houston, Texas. Working with a firm of public accountants in Texas he also served as internal auditor in a manufacturing concern. Returning to the ministry in 1943, he is welcomed during his 25th year in the ministry to the staff of the American Lutheran Church.

Also joining the staff at 57 East Main Street, Pastor T. A. Krueger of Harrington, Kansas, has taken up the work of assistant to the Director of Stewardship and Finance made vacant at the resignation of Rev. H. C. Osterman who became Director of the Development Association at Capital University. Pastor Krueger has been very active in youth work, being member of the Youth Board, chairman of the Youth Committee of the Central District, and faculty member at Leadership Training Schools each year since their inception.

United Evangelical

By H. Skov Nielsen

The first of our congregations to call an assistant pastor is Salem of Brooklyn, N. Y. Pastor Oscar Johnson, who was one of the four men ordained at the recent synodical convention, is being installed as such on September 7.

Dr. Dagmar Petersen is reported safely back on the mission field in India. For the present she is connected with the Santepara Leper colony.

Bishop Malmstrom of Denmark, whose visit to America was mentioned in this column last month, fell ill while in Edmonton, Can., and was hospitalized there for some time.

A number of our congregations are celebrating their golden anniversary this year, as well as also our Illinois and Wisconsin districts, which were organized in 1897.

Pastor Ervin Bondo, who has been in the service of the N.L.C. for a few years, is reported to have accepted a call from our Bethesda congregation in Des Moines, as successor to Pastor Stanley Larsen, who goes to Exira, Ia. Bethesda is at present engaged in a relocation project.

ON THE RELIGIOUS HORIZON

Missouri Synod Delays Action on Joining Lutheran Council

Chicago—The Evangelical Lutheran Synod of Missouri, Ohio, and Other States at its centennial convention here declared it is willing to cooperate with other Lutherans in matters agreeing with the Synod's principles but did not vote to join the National Lutheran Council. Instead it appointed a committee to study the question. The committee will submit its findings to the church six months before the next convention, at which its report will be presented.

Declaring that "there is a difference of opinion among us on the issue of joining the National Lutheran Council and, therefore, evidently, a lack of information" the convention added that "there is no urgency, demanding a decision on the question of joining or not joining the National Lutheran Council at the present time."

It also said that "the policy of the National Lutheran Council with reference to its sphere of activity at home and abroad has not as yet been clearly defined."

The resolution said the Synod is willing to cooperate in matters agreeing with its own principles, appointed the committee, and concluded by saying the Synod "offers its full cooperation and support to all groups and churches at home and abroad confessing the Lutheran faith."

"Our Synod declares its willingness to exert, in agreement with its principles, its influence to the fullest possible extent to uphold and strengthen all true Lutheran elements and to that end empowers the praesidium to take appropriate action," the resolution added.

Members of the Synod who approve of the National Lutheran Council were enthusiastic over the resolution, asserting that it represents a decided step away from the traditional isolationism of the Synod. Opponents of the National Lutheran Council felt, on the other hand, that no concession had really been made.

Indicative of the loose interpretations placed on the resolution was the fact that it passed unanimously with both sides approving.

Dr. Walter A. Maier, of the Lutheran Radio Hour, spoke on behalf of joining both the Lutheran World Federation and the National Lutheran Council. John W. Boehne, Jr., of Washington, D. C., one of the laymen directors of the denomination, also approved joining the Council. Dr. J. H. C. Fritz of Concordia Seminary, St. Louis, opposed affiliation, declaring "we would be an irritant if we join and we can do our most effective work not by joining but by remaining firm in the truth of God." —R.N.S.

Unity Discussion With the American Lutheran Church

WHEREAS, sincere efforts toward doctrinal unity in the Lutheran Church have been made by our Committee on Doctrinal Unity and by Intersynodical conferences in many areas of Synod; and

WHEREAS, under the blessing of God progress has been reported from some areas of Synod; and

WHEREAS, in spite of all our efforts, full agreement in doctrine and practice between our Synod and the ALC has not been reached, and

WHEREAS, the ALC and its fellowship Commission have expressed the desire to continue negotiations for the purpose of reaching the goal of true unity; therefore be it

RESOLVED, 1. That our Synod gratefully acknowledge all efforts that have been made toward achieving doctrinal unity, and rejoice over any progress that under the blessing of God has been reported, and

2. That Synod declare that it is not ready at this time to enter into fellowship with the ALC, and

3. That Synod declare its willingness to continue doctrinal discussion with the ALC; and

4. That Synod instruct its Praesidium to again appoint a Committee on Doctrinal Unity, and

5. That Synod request its constituent Districts wherever possible to sponsor inter-synodical conferences preferably in smaller groups.

National Lutheran Council

BE IT RESOLVED, A. That the Missouri Synod again officially express to the National Lutheran Council its willingness to cooperate in matters agreeing with Synod's principles; and

B. That a committee (two pastors, two laymen, one teacher) be appointed by the Praesidium and the Board of Directors to continue the study of the question of our relationship as a participating body in the National Lutheran Council and report its findings to the next Synodical Convention, after having submitted its findings to all pastors and congregations of our Church six months prior to the convention; and

C. That the Missouri Synod offer its full cooperation and support to all groups and churches at home and abroad confessing the Lutheran faith, and that our Synod declare its willingness to exert, in agreement with its principles, its influence to the fullest possible extent to uphold and strengthen all true Lutheran elements, and to that end empower the Praesidium to take appropriate action.—American Lutheran.

Disciples Stress Church-State Separation

Buffalo, N. Y.—Reversal of court decisions which permit the use of public tax funds for religious work and recall of Myron C. Taylor as the President's personal representative to the Vatican were urged here by the International Convention of Disciples of Christ.

The convention called upon "All patriotic citizens to resist every attempt to further widen the breach in the law of separation of church and state" and to work for the repeal of any state law "which sanctions grants of public money to the support of religious bodies or to activities supported by such religious bodies."

"This convention urges patriotic citizens to strive by every constitutional means to secure reversal of the decisions of the Supreme Court upholding the use of public tax funds or providing free text books for parochial schools and for transportation of children to such schools," the resolution said.

The resolution deplored what it termed the "continued efforts on the part of the hierarchy of the Roman Catholic Church to secure public tax funds for the support of their parochial schools."

The convention asked President Truman "to terminate the mission of My-

ron C. Taylor to the Vatican without delay and withdraw all State Department personnel assigned to service at the Vatican in connection with this mission."

Any federal aid to education should include a clause "limiting such assistance to public schools without discrimination as to race or color," the resolution said.

The convention called on the government to "demonstrate the democratic way of life," by furnishing food, clothing, and other needs to people in devastated areas.

Proper machinery for rehabilitation through the United Nations was strongly urged. The convention commended government appropriation of $350,000,000 for relief purposes and suggested these funds be administered in accordance with the policies of the UN.

The convention deplored the large proportion of the national income spent for liquor. During the last year the alcoholic beverage industry paid $3,482,244,916 in federal, state and local taxes indicating "the existence of not only a serious moral problem but also a dangerous economic situation," an adopted resolution stated.

"We urge upon our national and state agencies a renewed crusade against this most vicious social evil in our national life—an evil from which flows so much of our poverty, misery and crime," the resolution declared. "We call upon our churches to initiate a program of mass education on the effects of alcohol upon the individual and upon society."

Cooperation with responsible state and national temperance agencies "to secure enactment of such laws as are necessary to curb the avarice of the liquor industry" are urged.

The convention asked congress to enact the Stratton bill or similar legislation which will make it possible for the U. S. to receive "our fair share" of war victims.

Adopting a resolution on the world order, the convention reaffirmed support of the UN but noted several shortcomings.

"Especially do we deplore the legal right accorded to each of the five principal powers to annul the will of all others in matters affecting the security of all peoples by use of the veto; and we condemn the frequent use of this veto power to defeat democratic processes in the Security Council," the resolution said.

Churches should study ways of improving UN efforts to establish peace and justice, the resolution declared.

Dr. Roy C. Snodgrass, pastor of First Christian Church, Amarillo, Texas, was elected president of the International convention.

Others officers elected were: Vice Presidents, The Rev. Milo J. Smith, Berkeley, Calif.; Mrs. Henry G. Harmon, Des Moines,, Ia.; and the Rev. Stephen J. England, Enid, Okla.; Recording Secretary, Miss Gertrude Dimke, Indianapolis; Treasurer, Oren D. Pritchard, Indianapolis.

San Francisco was chosen for the 1948 convention.—R.N.S.

Rules Against Free Transportation for Parochial Students in Minnesota

St. Paul, Minn.—A Minnesota school district has been advised that there is no legal authority to provide free transportation for parochial school students in public school buses, even though no additional cost is involved.

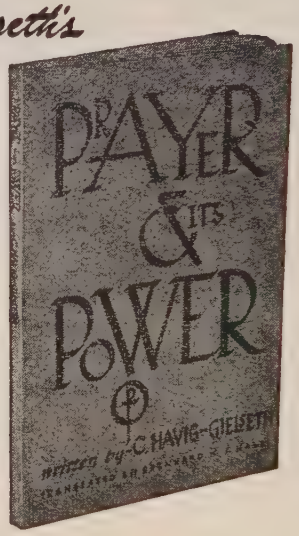
The opinion was given by Minnesota's Attorney General J. A. A. Burnquist after the question was raised in behalf of the school board at Birchwood, Minn., where a group of residents is seeking such transportation.

As the result of the opinion, some Birchwood residents are discussing the possibility of a test court case. They are encouraged by the recent 5-4 United States Supreme Court decision upholding the use of public funds to transport parochial school students in New Jersey and by advice from leading attorneys in St. Paul and Minneapolis.

C. Havig Gjelseth's

Translated by BERNHARD H. J. HABEL

PRAYER AND ITS POWER



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In his opinion, Burnquist referred back to opinions given by his office in 1944 and 1919. The 1919 opinion, on the question of providing transportation for private school children taking special courses in a public school, held:

"Not only is there no duty imposed upon the board to provide transportation facilities to the children in question but the board is powerless to furnish the same, even though it might see fit to do so."

In his 1944 opinion, the Attorney General reviewed the 1919 ruling and said:

"For 25 years it has been followed as a statement of the law in this state. During that time there appears to have been neither any decision of the State Supreme Court overruling it nor any specific legislation passed requiring a different construction. In the circumstances, if there is to be a change in the law as construed by the 1919 ruling, it is clearly advisable that it should be made by the courts or by the legislature."

The Birchwood residents also had sought to learn whether an adequate insurance policy, paid for by the parents of the parochial school students, would protect the school board from liability in case of accident injuries if court action were to prove it unlawful to provide free transportation of these parochial students.

In ruling on this question, the Attorney General said:

"It appears to me that it is not a function of the Attorney General or the County Attorney to advise public officers what they may do to protect themselves against the consequences of their unauthorized actions. It is rather the duty of the Attorney General and the County Attorney to advise such persons holding public office that the proposed conduct is unauthorized and that they should desist therefrom."—R.N.S.

Kagawa Reports Buddhists Willing to Embrace Christianity

Tokyo—"It is no longer worth-while to fight Buddhism because Buddhists are showing a willingness to embrace Christianity," Dr. Toyohiko Kagawa, Japanese Christian leader, declared here before a group of Protestant missionaries.

Dr. Kagawa said he had been asked to establish a church on Mount Koya, historic stronghold of the Shingon sect, and was invited to preach on Mount Hiei near Kyoto, the center of Tendai Buddhism.

According to Dr. Kagawa, farmers are learning that Christianity is a practical religion, interested in bettering all phases of their life. They are therefore turning away from Buddhism which stresses death, he said.

The Japanese Christian leader reported a new interest in Christianity both among young people and older folks in Japan.

"We used to beg young people to attend Bible classes; now they gladly pay for the privilege," he declared. "People used to be urged to come to my lectures, which were free. Now, since we cannot afford to provide them with pamphlets, hymnals, and Bibles, we charge them admission.

"In prosperous communities, we charge them as much as five yen. That seems like a lot of money to me, so it puts me on my mettle. I really work in preparation for these two-and-a-half-hour lectures.

"Yes, times have changed. In former days the people who responded to our message were young people; now every age is coming. It must make us all very humble and determined to offer the best there is. The Christian leader of today must be a trained specialist with a humble, consecrated heart."

Reporting on the reception accorded

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him as he travelled throughout the country, Dr. Kagawa said that among areas which he found "unresponsive" were places in which Communism predominated, bombed out districts, and communities where Christianity appeared to be divided.

After a year of intensive evangelism, Dr. Kagawa said he concluded that the largest number of new converts came from areas in which missionaries, mission schools, and strong Christian leaders have already shown their influence.

"Where present zeal is great," he said, "previous influence was also great. The sacrifices of the past are the basis of the present harvest."

Dr. Kagawa told the missionaries of efforts to make Japan Christian through official or government channels. He said he was asked by Prince Higashikuni, at the time the latter was Prime Minister, and by several provincial governors, to work for the Christianization of the country.

However, he declared, these requests were rejected because he felt that conversion was a matter for the individual conscience. Instead, he urged the officials to encourage local Christian pastors as a more effective way of achieving this goal.

—R.N.S.

See No Conflict Between Religion and Psychiatry

Minneapolis, Minn.—Belief that "there is no conflict between religion and psychiatry" was expressed here by the Group for the Advancement of Psychiatry.

A statement by the organization, which comprises 125 of the nation's leading mental hygiene authorities, was issued following criticism here of Msgr. Fulton J. Sheen of Washington, D.C., by four members of the group.

Although the society takes no official notice of the dispute between Msgr. Sheen and the four psychiatrists, its statement backs them in their stand.

The society's statement, issued at closing conference sessions here, declared in part:

"Because of recent articles which claim that a conflict exists between psychiatry and religion, and because of the resulting confusion and the harm done to patients and their families, the membership of this group believes it desirable to make this statement:

"For centuries religion and medicine have been closely related. Psychiatry, as a branch of medicine, has been so closely related to religion that at times the two were almost inseparable.

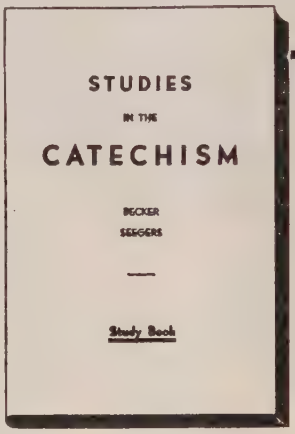
"As science develops, however, medicine and religion assume distinctive roles in society, but they continue to share the common aim of human betterment. This also holds true for that method of psychiatry known as psychoanalysis.

"We as members of the Group for the Advancement of Psychiatry believe in the dignity and integrity of the individual. We believe that a major goal of treatment is the progressive attainment of social responsibility. We recognize as of crucial significance the influence of the home upon the individual and the importance of ethical training in the home.

"We also recognize the important role religion can play in bringing about an improved emotional and moral state.

"The methods of psychiatry aim to help patients achieve health in their emotional lives so that they may live in harmony with society and with its standards. We believe that there is no conflict between psychiatry and religion."

—R.N.S.



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Our representatives abroad have seen just that with their own eyes, not once, but a thousand times. Hundreds of thousands of children in Europe and elsewhere are literally dying a slow death of starvation. "As I left my assignment in Europe, I vowed to tell by brethren of the utter hopelessness, discouragement and desperation of these, our brethren," states one of our returned men. "I am sure that if our people only knew the true facts, they will gladly do more than give just a bit of their surplus."

To meet the need that is going to be greater next winter than ever, we are planning a campaign in rural areas to secure products of the farm to be distributed to starving people. The Rev. C. F. Schaffnit, who has recently come from a year's service in Germany, has been added to our Lutheran World Relief staff to organize this work. We hope later to develop a plan for non-farmers to do their share in giving garden products in excess of their personal needs, to be canned and sent to Europe.

The American Voluntary Agencies are organizing a campaign for appeal to rural areas in this country. Various church agencies are uniting in this common effort throughout the nation. Lutheran World Relief is participating in this plan. But we must get our plan moving now, and we are asking you to help us ascertain what we may expect. For this purpose, we are enclosing a sample pledge blank. We ask you to order by *return mail* as many of these as you can use. The combined campaign referred to above will provide for designation of gifts to any member agency. So you can get designated gifts for Lutheran World Relief now.

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Tennessee Baptists Fight Employment Security Tax

Nashville, Tenn.—Threats of a last ditch fight by the churches against a state 2.7 per cent employment security tax law enacted last February is making top political news in Tennessee and has already gained a concession from Governor Jim McCord.

The tax is a payroll levy, paid by employers, and is similar to the federal social security requirement from which churches and other religious organizations are exempt. In that the Tennessee tax is paid wholly by the employers it becomes a direct tax upon the churches.

Opening gun in the fight was fired a month ago in Memphis when the Memphis community chest and the Baptist Memorial Hospital there threatened to make a court test of the new law. Recent developments came from Baptist ranks, and in rapid fire order included:

1. A letter from Dr. Charles W. Pope, executive secretary of the Tennessee Baptist Convention, to the 1432 pastors of the state's 2396 Baptist churches, asking them to preach on separation of church and state and oppose the state tax on churches.

2. A petitionary letter from the presidents of four Tennessee Baptist colleges, asking Governor McCord to call a special session of the legislature to repeal the sections of the law as applying to non-profit religious organizations.

3. A statement by Dr. Duke K. McCall, executive secretary of the Southern Baptist Convention executive committee, charging "there is no more vicious example of a violation of the separation of church and state in the history of the United States than this."

Following a special conference with Dr. Pope, Governor McCord instructed Attorney General Roy Beeler to study the new law to determine whether it can be interpreted as exempting nonprofit religious organizations from its unemployment insurance provisions.

Objectionable part of the law was enacted by the 1947 Tennessee General Assembly in an amendment to already existing security tax laws. The amendment provided for the inclusion of churches and other welfare organizations with more than eight employees.

The amendment apparently was aimed directly at the large denominational headquarters offices located in Nashville, namely the Presbyterian Foreign Mission Board, the Methodist Publishing House and the Baptist Sunday School Board. Also liable are state denominational offices, church schools and orphanages, and all large churches with a paid staff of eight or more lay employees. An early ruling of the security tax commissioner exempted ordained ministers and choir directors.

Dr. Pope told Governor McCord that Baptists will fight the law with every public and legal weapon available provided the attorney general rules it is binding. In his letter to ministers, issued two days ahead of the conference with the governor, he declared:

"The law is a clear and shocking violation of the principle of the separation of church and state. If the gov-

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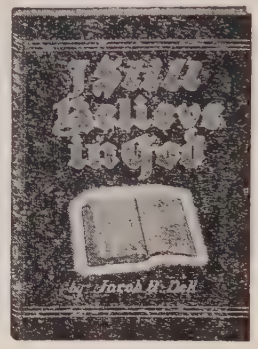

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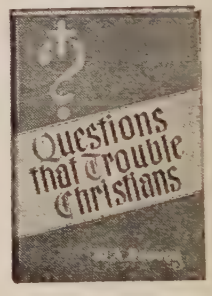

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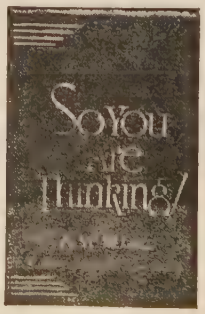

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rnment can tax a church for unemployment funds it can tax it for any urpose it desires. If it can tax one roup of churches, it can tax all churchs."

His letter concluded: "This is the irst time I have ever suggested that ou preach a sermon on any subject. But this is the most important subject hat has confronted Tennessee Baptists n a hundred years! It is basic to our denominational life! It is the principle or which our forefathers were burned t the stake! I know we can count on ou! God bless you!"

—R.N.S.

Southern Baptists Propose Long-Range Race Education Program

St. Louis, Mo.—A long-range educational program aimed at promoting "racial understanding and encouraging Christian attitudes" in the solution of race problems was recommended to the annual meeting here of the Southern Baptist Convention by its Committee on Race Relations.

The nine-man Committee, established at the 1946 meeting of the Convention, is headed by Dr. J. B. Weatherspoon, of the Southern Baptist Seminary, Louisville, Ky.

In authorizing formation of the Committee last year, the Convention asked that it revise the service being rendered by the denomination to the Negro "especially in its moral and religious aspects."

In its report, the Committee urged observance of the following principles of conduct:

"1. We shall think of the Negro as a person and treat him accordingly.

"2. We shall continually strive as individuals to conquer all prejudice and eliminate from our speech terms of contempt and from our conduct actions of ill-will.

"3. We shall teach our children that prejudice is un-Christian and that good will and helpful deeds are the duty of every Christian toward all men of all races.

"4. We shall protest against injustice and indignities against Negroes, as we do in the case of people of our own race, whenever and wherever we meet them.

"5. We shall be willing for the Negro to enjoy the rights granted to him under the Constitution of the United States, including the right to vote, to serve on juries, to receive justice in the courts, to be free from mob violence, to secure a just share of the benefits of educational and other funds, and to receive equal service for equal payment on public carriers and conveniences.

"6. We shall be just in our dealing with the Negro as an individual. Whenever he is in our employ we shall pay him an adequate wage and provide for him healthful working conditions.

"7. We shall strive to promote community good will between the races in every way possible.

"8. We shall actively cooperate with Negro Baptists in the building up of their churches, the education of their ministers, and the promotion of their missions and evangelistic programs."

The Convention also heard a report from its social Service Commission which touched, in part, on "un-Christian attitudes in race relations."

The Commission's report declared "the exclusive rule of one race in a multi-racial democracy, without regard to the right of other races to participate in the processes of self-government under a common law, is no more justifiable than the rule of one political party without regard to the rights of other political parties to participation in the processes of self-government under a common law."

A report of the Convention's Negro Ministerial Education Committee was submitted by the Rev. S. A. Newman, of Ft. Worth, Texas. It asserted that the "educational status of the Negro is being gradually but definitely improved, resulting in a much higher level of culture for large segments of the Negro race.

'From their earliest experience in our country, the Negro minister has been the acknowledged leader of his people, but that he can continue to exert influence to that extent is seriously questioned.

"His educational qualifications now in no wise equal those of many of his fellows. There are signs of cultural gravitation toward the better trained professional leadership." —R.N.S.

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Sunday School Convention Tones Down Anti-Communist Statement

Des Moines, Iowa—Delegates to the International Sunday School Convention here voted unanimously to "tone down" a policy statement, adopted earlier, which assailed Communism as a foe of Christian faith.

The vote to change the statement came after delegates from two major denominations — Methodist and Presbyterian, U. S. A. — protested the original as a "deviation from the policy of the International Council of Religious Education and the established tradition of the International Sunday School Convention."

The original statement declared in part:

"We will resist within our borders the ideology of atheistic Communism—Because Marxian Communism has repudiated the foundations of truth as they are in Jesus Christ and is actively endeavoring to undermine this faith and to overthrow our Christian institutions, it is a foe which we must and will oppose."

Dr. Paul C. Payne, Philadelphia, general secretary of the board of Christian education, Presbyterian Church, U. S. A., who presented the revised statement, said:

"The manner of its (original statement) presentation had the unfortunate, though unintended, effect of leaving the convention without opportunity for discussion.

"It is our belief that the (original) statement, as worded, should be made more adequate, since in its present form it lends itself to interpretations which could have unfortunate and far-reaching political repercussions."

The revised statement follows:

"The primary witness of the Christian faith is positive, not negative. What we are for is greater than what we oppose.

"Yet we need to resist all temptations to water down the stern judgments of our faith upon all human institutions and practices — and particularly to the sins in the ways of life we accept as our own.

"It is necessary to give our witness of opposition to every ideology that draws men's loyalty away from God's universal will. There are many such 'evil forces' which we must oppose in addition to atheistic Communism.

"We commit ourselves in constant effort to win men's hearts—from secularism, which denies God's part in all of life; from racism, which denies the brotherhood of all men; from militarism, which holds war as inevitable and places trust in naked force instead of the disciplines of peaceful change; and from that materialism which puts possessions before service and holds things as more sacred than human welfare—a materialism often so glaringly displayed in our own economic system." — R.N.S.

Flying Minister Installed As Pastor of Air Parish

Lemmon, S. D.—A young Lutheran minister was installed here as pastor of the first air parish in western United States, covering an area of 5,500 square miles.

The flying pastor, the Rev. Norval G. Hegland, assumed his duties following an impressive installation service presided over by Dr. Lester A. Pierson, head of the South Dakota district of the Evangelical Lutheran Church.

A caravan of cars drove five miles to the Lemmon airport where five hundred Lutherans from the surrounding area participated in dedication services for the airplane.

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Hegland will be responsible for the spiritual welfare of people living in the remote regions of the west river country in South Dakota. He will serve five established congregations, together with numerous preaching places. Some of his congregations are more than 100 miles apart.

A licensed pilot, Hegland will cover the territory in a Piper super cruiser, the gift of the Young People's Luther League of South Dakota. He will use his plane not only to connect his far-flung parish and to perform the functions of a pastor but also for emergency hospitalization cases and other urgent needs.

Hegland will have two trailers to aid in his work. Both deluxe models, one will be used as living quarters for his family, while the other, a smaller one, will serve as his study and counseling room. The trailers will be shifted from place to place as the Heglands move around their parish.

A graduate of Concordia College, Moorhead, Minnesota, and Luther Theological Seminary, St. Paul, Hegland originally accepted a call to Zululand, South Africa, as a foreign missionary for the Evangelical Lutheran Church. Prevented from going there because of the war, he served as pastor in Pierre, South Dakota, before becoming Dean of Men and a professor at Concordia College.

He has been pastor at Miles City, Montana, since June 27, 1943, the parish he resigned to take up his air ministry. While pastor at Miles City, Hegland used an airplane to do some work in the surrounding area. His sister is also an accomplished pilot. —R. N. S.

Russian, Japanese Absent as World Christian Youth Conference Opens

Oslo, Norway—The Second World Conference of Christian Youth opened here with more than 1,000 young people and adult church leaders present at the first plenary session.

Bishop Eivind Berggrav, primate of the Norwegian State Lutheran Church, conducted the opening service in Our Savior's Cathedral here.

The Conference, beyond doubt the most representative ever held in Norway, included delegates from the old-established churches of Europe as well as the "younger churches" of Africa, India, China, Burma, Malaya, Madagascar, the Middle East and South America. In addition there was a large delegation from North America.

A Japanese delegation had not arrived as the sessions opened and little hope was felt that it would appear. Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, said the Japanese delegation had been ready to leave but had not received the required exit permits.

He said the Far Eastern Commission, composed of representatives of eleven nations, recognized the importance of the Oslo Conference but had not yet formulated a policy as to which Japanese could leave the country.

"We had hoped that the Allied authorities would show greater imagination and generosity in dealing with the problem," Dr. Visser 't Hooft declared.

Sixteen German delegates from the American, British and French Zones were present, including three from Berlin. They were accompanied to the Conference by Pastor Martin Niemoeller.

Each of the German delegates had been a member of the underground, carrying on Christian youth organization activities which were suppressed by the Nazis in 1935.

There were no Russian delegates present. A message from the Moscow patriarchate had explained that the Russian Church is holding a conference this fall to discuss relations with other churches and that it was considered inadvisable at this juncture to send a youth delegation to Oslo.

The Conference opening climaxed preparatory sessions attended by more than 200 leaders.

Addressing the opening session, Dr. Visser 't Hooft asserted that "vital Christianity is today almost everywhere a minority movement."

"The process of secularization of the masses through a modern, impersonal technical culture has not been arrested," he said. "We must take a very sober view of the chances of the Church making a real impact on the world."

The World Council leader stressed that the Oslo Conference was the first large, world-wide meeting of delegations of Christians from both sides of the second world war.

He said such meetings could only lead to restored fellowship if they took place in an atmosphere "unpervaded with sentimentality."

"What happened between nations was of such terrible weight," Dr. Visser 't Hooft stated, "that it cannot be brushed aside with the idea that the past can be forgotten. But neither should the atmosphere be one of settling accounts."

Dr. Visser 't Hooft urged the Conference to listen to what God would say to them as well as to what they would say to each other.

"God will give us new marching orders, but not by providing panaceas," he said.

"He gives us something better; a certainty of direction, a fellowship to move forward with, a deep concern with our fellowmen, a burning desire for the righteousness of His kingdom and light enough to see the next concrete steps to be taken."

Dr. Visser 't Hooft who is a native of Holland, said he felt deeply the "burden of guilt" resting upon his country in the conflict with Indonesia. —R.N.S.

Charges Protestant Clergymen With 'Selling Out to Tito'

Boston—Charging the committee of Protestant clergymen who recently returned from Yugoslavia with "selling out to Tito," Roman Catholic Archbishop Richard J. Cushing of Boston denounced the group here in an address before the 65th annual convention of the Knights of Columbus.

He called the statement issued by the Protestant clergymen claiming that religious freedom exists in Yugoslavia "an infamous and monstrous document," and expressed hope that responsible Protestant leaders "who respect religion and know what democracy is, will repudiate these unhappy instruments of irreligion, these apologists for an anti-democratic dictatorship."

"But whether our Protestant neighbors come to our defense or not," Archbishop Cushing asserted, "No Catholic archbishop in the world can honorably keep silent in the face of what these friends of Tito are helping Tito to do to Archbishop (Aloysius) Stepinac, and no Catholic layman can without shame ignore in silence the designs of the Red sphere of influence."

Greeted by more than 1,000 delegates at the K. of C. gathering, the Boston prelate said, "It is with pain and regret that I denounce these men and their campaign of misrepresentation and malice, but I denounce it nevertheless."

He declared he felt bound to speak out publicly against "the systematic and sinister anti-Catholicism of organized groups like the committee of ministers, which recently returned from Yugoslavia to fulfill the promise they made to Tito, and themselves proclaimed in the press, to sell the American people the Red Fascist 'Line' with

regard to what is happening to religion in Eastern Europe."

"The Red Fascist 'line' with regard to religion," Archbishop Cushing added, "is no longer brought to our shores by wily political agents, by glib lecturers or by emissaries. The poison is now being spread in our midst, the damage is now being done, by men who, may God forgive them, are introduced as 'Reverend,' and who ask to be heard as the representatives of Christ."

Commenting on the statement issued by the Protestant clergymen, Archbishop Cushing referred to several Catholic and Orthodox bishops who are "out of town" in Yugoslavia, and said the delegation apparently did not talk to the people in that country, such as jailed Catholic bishops "who know the true conditions," on their "guided tour."

Urging the Knights of Columbus to imitate him in denouncing "the sell-out to Tito of the eight Protestant clergymen who were hand-picked to defend before the American people Tito's war on religion," Archbishop Cushing declared, "We live in evil and dangerous times when such things can happen."

"If these times come to their logical issue," he said, "you and I may live to see the day when like committees will visit American bishops in their prison cells, and will release to the scandalizd public smug assurances that all is well, that religious freedom is still intact because the imprisoned bishops are allowed to pray in private and are given food to eat."

"I think it is high time," Archbishop Cushing continued, "that someone said what everyone secretly knows: the wave of anti-Catholicism, and particularly of anti-clericalism, which is gaining momentum in the United States and elsewhere, can no longer be dismissed as being due to 'crack-pots' or 'irresponsible fanatics' disavowed by their non-Catholic churches or committees. Neither can it be dismissed as a superficial thing aimed only at certain Catholic practices, privileges or persons,"—R.N.S.

Shipler Refutes Cushing Defense of Stepinac

New York—Archbishop Aloysius Stepinac was termed a "quisling collaborator with Hitler" in a statement issued here by the Rev. Guy Emery Shipler, editor of The Churchman, on behalf of the group of Protestant clergymen who recently toured Yugoslavia.

The statement, which declared that the facts in the Archbishop's case "are the last things the Roman hierarchy wants reported in this country or elsewhere," was a reply to Archbishop Richard J. Cushing of Boston, who had denounced the Protestant churchmen for asserting that Catholics in Yugoslavia enjoy religious freedom and that Archbishop Stepinac was not convicted as a religious believer.

Dr. Shipler declared that his group did "not intend to be bullied, even by the politically powerful Vatican" and proposed that if its honesty was under question an organization of Roman Catholics send "seventy, or any number" of Protestant and Catholic investigators to Yugoslavia.

Asserting that Archbishop Cushing's address in Boston was ill-tempered, Dr. Shipler denied that his group had been "hand-picked" by the Yugoslav government to make the tour. He added that the group's statement in Belgrade was never fully published in this country, and that a complete, formal report is yet to be made.

(Full text of the statement drawn up by the American clergymen in Belgrade was released to secular newspapers and religious publications by Religious News Service on August 18.)

"In reply to the archbishop's further statement, 'I denounce these men and their campaign and their misrepresentation and malice,'" Dr. Shipler continued, "I ask the Boston representative of the Hierarchy, 'What misrepresentation and what malice?'

"Is it misrepresentation and malice honestly to report the facts? I am fully aware that the facts in the case of Archbishop Stepinac, are the last things the Roman hierarchy wants reported in this country or elsewhere.

"If the Roman Catholic Church in America wishes to be free from criticism, let it become, as Bishop G. Bromley Oxnam, of The Methodist Church, has so often said, only a church and not a political state. Every decent Protestant respects the constitutional religious rights of Roman Catholics, but increasing numbers are determined to fight the type of political clericalism which has been so disastrous to other countries."—R.N.S.

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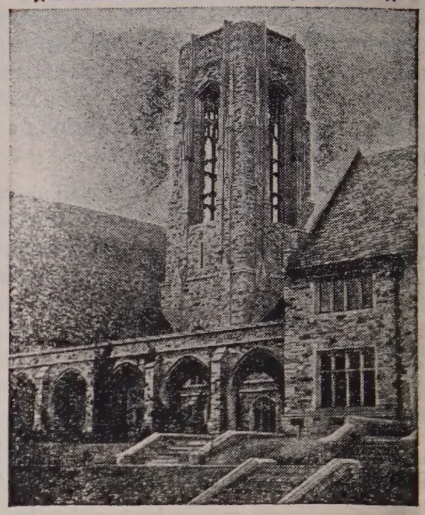

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